Jan.
Rev. J. W. Van Weelden
17 Tweedsmuir Ave. E.
Chatham, Ont.

February 12, 1970 — No. 942
25th YEAR OF PUBLICATION

CALVINIST-CONTACT

CHRISTIAN WEEKLY

Address all communications to: Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont. • Authorized as Second Class Mail. Registration number 0-0451.

RES President questions whether Africaner Churches are aware of prophetic task

(Geelong, Australia) Dr. Klaas Runia, president of the Interim Committee of the Reformed Ecumenical Synod, expressed his impressions on South Africa in the December issue of Trowel and Sword.

After spending several weeks in South Africa and meeting with leaders of both whites and non-whites, he stated that the real problem is not one of organization but of spiritual fellowship. "It is my impression that this is one of the weaknesses of all the organizations. I had the privilege of attending a meeting of some Coloured ministers in one of the suburbs of Capetown and their general complaint was: We have formal contact but no real fellowship. Apparently the barriers created by 'big' and 'petty' apartheid constitute an obstacle within the church communities. I could not help feeling that at this particular point the white churches are seriously falling short in their calling. If ever there will be a solution for South Africa's tremendous problems, it must be on the level of genuine fellowship between the various races and peoples. And precisely at this point the churches should take the lead! The churches should not meekly follow the policy of the state, but should show all the people in the country that the Christian faith bridges all the differences and creates a real, true, living community which brings all the natural differences into a highe. spiritual unity."

Because he sensed the lack of spiritual fellowship among the races, Dr. Runia asked whether the Reformed churches in South Africa are sufficiently aware of their prophetic task. "Are they not too much inclined to sanction the policy of the government without any serious questioning? Is it not the task of the church of Jesus Christ, precisely in this difficult and complex situation, to show the Christian calling in accordance with the Word of God? Should not the church call the people to fight against all injustice in whatever form and on whatever pragmatical grounds? Is it not the task of the church to evaluate critically what is going on in the country and to raise its voice, if the government or certain racial groups overstep their limits? It struck me that our South African brethren like to speak of 'Christian principles'. I am convinced that their deepest desire is to obey the Word of God. But this desire should materialize in a frank rejection of all that is contrary to the Word of God in the life of the nation and in an open promotion of all that God's Word demands of us.

"One of the resolutions of the Reformed Ecumenical Synod of Lunteren, 1968, reads: 'Holy Scripture does not give a judgment about racially mixed marriages; contracting a marriage is primarily a personal and family concern. Church and state should refrain from prohibiting racially mixed marriages, because they have no right to limit the free choice of a marriage partner'. This resolution was adopted without dissent by all the Reformed Churches that belong to the R.E.S. The Synod made this statement with an appeal to God's Word. In 1971 all the Reformed Churches of Southern Africa, both the white and the non-white churches, will meet in a conference to discuss the decisions of Lunteren. This particular resolution will be a test case, which will show whether our sister-churches in South Africa are indeed willing to submit to the teaching of God's Word on this point." (RES)

Evangelical Fellowship of Canada Convention,

March 2-5, 1970

The annual E.F.C. convention will be held in Toronto, Ont. at the Knox Presbyterian Church on March 3rd to 5th. The opening rally will be on Monday, March 2nd. This convention promises to be even a better one than last year's. Last year's convention was challenging and promising (see Calvinist-Contact April 5, 1969). The results have not been disappointing. Definite progress has been made! Numerous evangelicals have joined the ranks. There are now new members in every province and even in the North West Territories. Some positive contributions have been made. The E.F.C. gave help to Mr. William Petty, owner and operator of the Trans-Canada Printers. Mr. Petty was asked by Jindra Rutherford, editor of the Canadian Unitarian, to bid for the printing of their magazine. He refused to do so on religious grounds. The Unitarians did not accept Mr. Petty's refusal to place a bid and sought advice from the Ontario Human Rights Commission and were advised to lodge a formal complaint in the name of the Canadian Unitarian Council. Mr. Petty became faced with the possibility of court action on a charge of discrimination on the basis of a religious creed. The case came to a sudden conclusion as the Unitarian Council dropped its dispute with Trans-Canada Printers and announced that no further action would be taken. Evangelicals stood together and supported Mr. Petty. And God be praised for this victory obtained!

During the last year, the E.F.C. office received requests for help from Canadian evangelicals in universities and industries overseas. There are many places in the world where evangelicals are needed to fill positions in medicine, teaching, agriculture and in numerous other ways. The role of "lay" missionaries becomes increasingly important. Several underdeveloped countries have closed their doors for the gospel ministry. The only way such lands can be penetrated is through dedicated lay Christians. The E.F.C. sent a young minister with his wife and baby daughter to a country closed to Christians.

The Reformed witness has also benefited through the E.F.C. The C.L.A.C. has received support from Christians who previously stood aloof. The readers of the Guide will remember the unprecedented speaking opportunities the executive secretary is now enjoying.

The E.F.C. is thus not limited to "just" holding annual conventions; how important they might be. Practical help has been given. New fields of service have been entered. Many problems will have to be overcome as yet. It is extremely difficult to unite evangelicals in Canada. Many distances have to be bridged. And these distances are not just calculated only in miles either. Dr. W. Fitch once wrote "Unless the evangelical community in every branch of the Christian church accepts its responsibility to stand up and be counted at the right moment and in the right place, we shall all suffer and the cause of Christ will be hindered greatly." May every evangelical take this warning to heart!

A movement which is alive and growing can expect opposition. It is unfortunate though that some contrariness has come from within the orthodox circles. Rev. H. F. MacEwen, missionary pastor of the Bible Presbyterian Church, Toronto, Ont., wrote a report in the Gospel Witness on the 1969 E.F.C. convention in which he expressed his thorough disagreement with the E.F.C. He felt that the E.F.C. is not correct in its stand on ecumenism. He wrote "The sad fact of the status of many of the delegates participating and attending was that they were members of denominations deeply involved in the World Council of Churches and that they were doing nothing to take an active stand of separation from such involvement." (1)

Rev. H. F. MacEwen believes that a strong protest should have been made against Romanism, apostacy within the churches, and communism. In his words "we came away from the Evangelical Fellowship of Canada feeling grieved." (2) Rev. MacEwen himself is closely connected with the Canadian Council of Evangelical Protestant Churches (C.C.E.P.C.), which is affiliated with the International Council of Christian Churches. The C.C.E.P.C. identifies the E.F.C. with new-evangelicalism. New-evangelicals are said to be compromisers of the faith. They call themselves evangelical but have not withdrawn from the World Council of Churches and Canadian Council of Churches. Evangelicals who side with the E.F.C. are strongly censured! "Moreover, some Baptists and other evangelicals, who once stood with the late Dr. T. T. Shields on the biblical principle of separation from apostacy, are now, through the E.F.C., supporting men who stay within the blatant apostacy of the C.C.C. and the W.C.C.!" (3)

On December 14, 1968, the Fundamentalist Fellowship of Western Canada F.F.W.C. was formed. This fellowship is limited to premillennialists. A particular interpretation of the second coming of Christ is made a shiboleth to membership. Last year, Dr. Carl McIntyre spoke on behalf of the F.F.W.C. in Edmonton and Calgary, Alberta.

The F.F.W.C.'s concern for an inerrant Bible and fellowship with Bible believing Christians is commendable. However, a movement born in negation cannot be healthy. The recent strife within the I.C.C.C. and American Council of Christian Churches is sufficient evidence. A particular interpretation of the second coming of Christ should never have a place in an evangelical statement of faith. Evangelical division should be preached. We cannot afford evangelical disunity in our country. We need each other too much. We should work for mutual understanding on problems and vital issues which we face together.

This year I hope to be present at the E.F.C.'s annual convention, again as the observer and delegate for classis B.C. of the Chr. Ref. Church. As it promises to be even better than last year's, I am looking forward with anticipation to spending the first week of March listening to and meeting with evangelicals from across our nation. The theme of the convention will probably be "Evangelical Unity in Diversity". On Monday evening, March 1, Dr. Joel Nederhood will address the opening rally. On Tuesday the Rev. Augsburger and on Wednesday night the Rev. Hoffman, the well known radio speaker of the Lutheran Hour, will speak. At time of writing I have not heard who will address the closing rally.

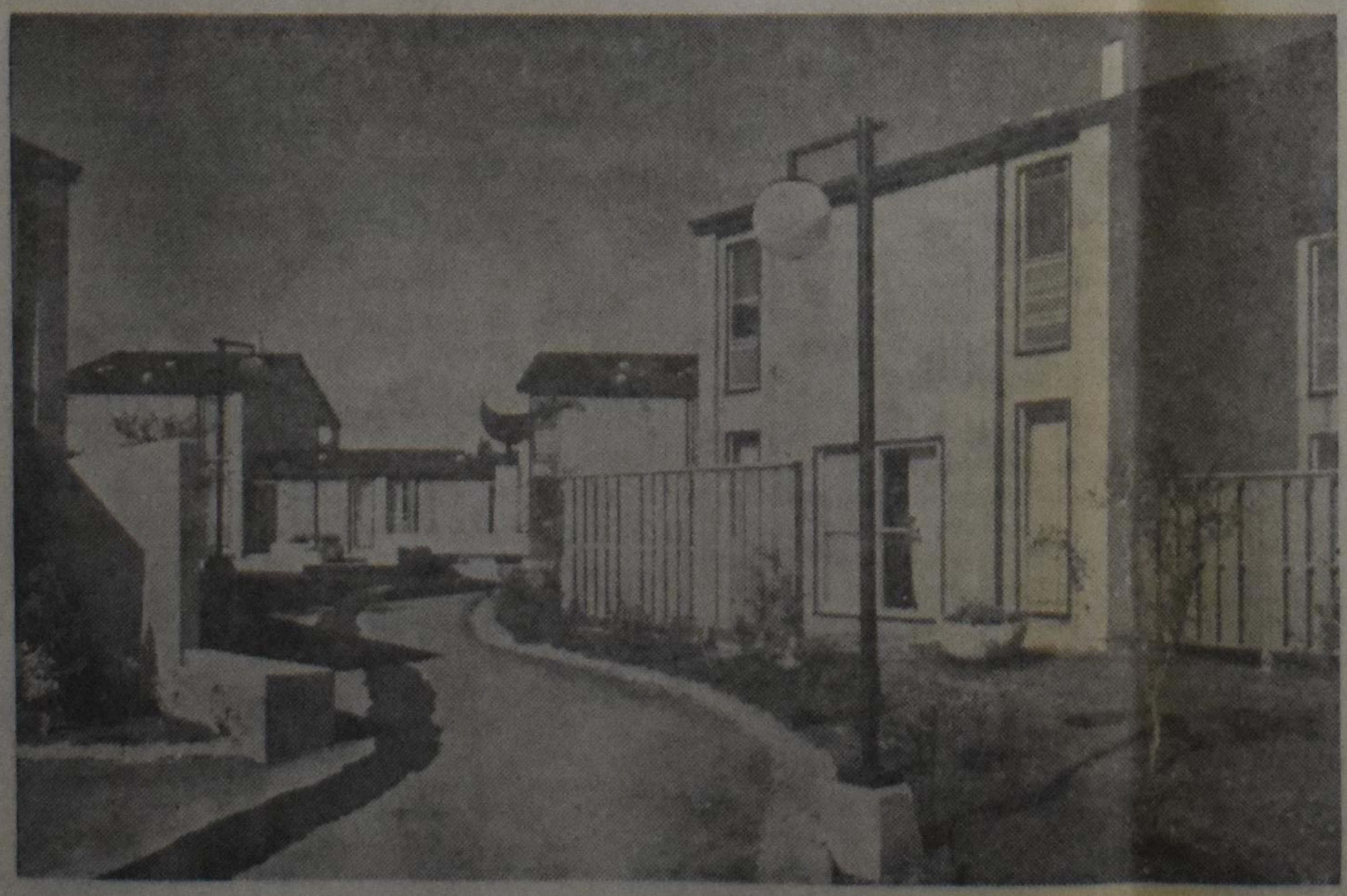
The C.L.A.C. will be present again with a literature display. Mr. Peter Dale, a graduate of Central Baptist Seminary, will be in charge. Mr. Gerald VandeZande will be again on a panel that will deal with evangelism and communication. Last year's panel was one of the most interesting of the whole convention! I am sure that this time it will be very stimulating again as there will be also more time for discussion and floor debate. Credo, a magazine geared to reach youth with the Reformation message, will have a promotional display through the courtesy of the C.L.A.C.

The A.A.C.S. will be represented by Dr. Bernard Zylstra who will participate in a panel discussion on the problems of a Christian university student. Also, as many members of the A.A.C.S. staff as possible will be attending. Dr. Olthuis informed that the role of the A.A.C.S. at the convention will be to present to the evangelical community the challenge that "Christians must regain the vision of the coming of the Kingdom of Jesus Christ and in implementing that vision, positively put forward what the Christian way is in North American life."

As far as I know, the National Union of Christian Schools won't be represented. This is disappointing as the evangelical community should be confronted with the Christian philosophy of education. Last year, the Christian Reformed delegates numbered only twenty-three. I hope that this number will be greatly increased this year. We have much to contribute to the E.F.C. and we can learn much from other Bible believing Christians through intensive dialogue. The cost for the entire convention is a registration fee of $5.00. For further information write to E.F.C., Box 878, Terminal "A", Toronto 1, Ont.

REV. JOHAN D. TANGELDER.

(1) The Gospel Witness, March 27, 1969.
(2) Ibid.
(3) Evangel Confusion — How to Avoid it. Published by C.C.E.P.C.



THE CANADIAN HOUSING DESIGN COUNCIL went out across the land in search of the best residential constructions for its annual national awards. One of the winners was this subdivision in the foothills city of Calgary. Architects Libling, Michener and Associates retained the look of the Prairies in Southwood Village. (Globe and Mail Photo)

CANADIAN PRESBYTERIAN MINISTERS ISSUE STATEMENT ON THE CHURCH AND THE BIBLE

(Toronto) Fifty-seven ministers of the Presbyterian Church in Canada have endorsed a statement which appeared in the Presbyterian Record expressing their concern of the relation of the church to the world. The ministers declared:

"We have become deeply concerned over the fact that the divine calling of the church to be God's witness and servant in the world sometimes is expressed in terms laden with a humanistic activism. There is a danger that thereby the message and the life of the church might lose their integral relation of the heart of the gospel, the saving grace of God, and that reconciliation with God and men might be offered on another basis than faith in Jesus Christ alone."

The statement emerged from two conferences which were held in 1969. It was offered "for the sake of the gospel of Christ and for the glory of God." (RES)

Church Announcements

CHR. REF. CHURCH

Called

to Aldershot, Ont., Rev. H. Eshuis of Strathroy (Westmount), Ont.

Accepted:

Whitinsville (Pleasant St.), Mass., Rev. J. P. Vosteen of Smithers, B.C.

Declined:

Edmonton I, Alta., Rev. J. P. Vosteen of Smithers, B.C.

'Twas the season to be jolly - on drugs?

Christmas? . . . Oh, we were merry and jolly . . . yeah, we had loads of fun . . . we showered each other with gifts and created instant happiness . . . of course, we took the precaution of having a good supply of milk of magnesia on hand so our fun wasn't spoiled after we gorged ourselves on the turkey . . . you have to be careful nowadays with that breathalizer, but we still managed to live it up . . . we had our twinkling, glittering lights and our grinning Santas and our 100-decibel **Silent Nights** to help us . . .

That's the way much of society escaped life not so long ago at Christmas. It's nothing but pretense, hypocrisy, deception. And youth in America has sensed this sham facade behind which society hides, not only at Christmastime, but throughout the year. Youth has "dropped out" of society; youth has led protest movements; instead of concerning itself with erecting 50-foot Christmas trees, youth has concerned itself with the destruction of the "establishment".

Our society has not given youth the answers it is looking for. It has often evaded the questions put to it, and hasn't been willing to discuss basic issues: "You've never had it so good, so why are you complaining? We have to be pragmatic today, not idealistic." In reaction to this, youth has formed its own subculture, one which is more and more dominated by the pseudo-religion of drugs. Marijuana, pot, grass, weed, tea, hash, LSD, acid, speed, goofers, bennies — these have become household words today. This may well be the way that some teenagers joined others during this Christmas season in "living it up" with the gang — with or without their parents' knowledge.

Let's not try to kid ourselves. Drug use is widespread today among teenagers, and our teenagers are not immune to the problem. In the Edmonton public schools, it is estimated that approximately 60% of the students have tried using marijuana, with the greatest number among students in grades 8, 9, and 10. Similar situations exist in most Canadian cities. And in our Christian schools, too, students are divided by the secondary dope pushers into three groups: the "untouchables", the "squares", who might spill the beans to parents and teachers and who therefore usually have no inkling of what's going on; the prime prospects, who haven't used drugs yet but may do so if approached carefully several times; and the users.

Most of the users are occasional ones, and the majority of teenagers smoke only the mildest drug, marijuana ("grass", or "pot", as it's often called). Pot parties are often held in homes where parents are away for a weekend or longer: the characteristic sweet smell of marijuana would give away that there had been a "party" should the parent come home the same night (although sometimes incense is burned to hide the smell of marijuana). It costs about $2.00 to get into such a "party"; one marijuana cigarette is enough to get high on. Individual cigarettes are sold for one to two dollars.

Some students grow their own marijuana in the basement, telling their parents that they're growing the green fern-like plants "for a science project".

Why get high on pot? Most teenagers take it because of peer pressure: 'Aw, come on, get with it; it can't do you no harm. Everybody's doing it, and it's a great feeling, man". Besides, it's something the adults world denounces; it's illegal; and it's great "for kicks". When stoned or high on marijuana, one's perception changes, you feel and see things intensely, with time slowing down.

Teenagers will tell you that pot has no lasting effects, and is not habit forming like regular smoking or stronger drugs. They're right in that you do not become physically dependent on it, and in that sense it's not as bad as alcoholism. However, it's not as harmless as drinking Coke, as some would have you believe. Besides no one knowing what long-term effects marijuana may have, it provides an escape from reality which may lead to psychological dependence and also to the use of stronger, more harmful drugs.

A fourteen-year-old Calgary girl in a junior high school who had taken drugs wrote a note to her classmates one night last fall. Then she picked up her father's gun and committed suicide. The note said:

> **"I'm gong to give you guys some advice. Don't let life get you down like it did me.**
>
> **All of you have great times ahead of you along with the bad, but the good will outweigh the bad.**
>
> **Some more advice — don't take drugs. That started me on my periods of depression or black moods. I suppose I'd never have done this if it weren't for the grass."**

This is what the use of drugs can do to a teenager. Through drugs, Satan can wrench him away from a life in Christ to a life of despair, a life of emptiness with an occasional artificial "high", a life without purpose.

As parents, teachers, and other youth leaders we must help our students. The answer is not to just condemn teenagers using drugs. The answer is not to get all upset and hit the roof when we find that our son or daughter has smoked grass.

Rather, let's first try to show the teenager what it means to live out of the power of the Word of God, so that from our lives they can see, as Paul wrote, "How great is the joy I have in my life in the Lord!" (Phil. 4:10). "Everything you do or say, then, should be done in the name of the Lord Jesus, as you give thanks through Him to God the Father (Col. 4:17).

That means we ourselves may have to give up smoking our pack-an'-a-half a day (how can you tell a teenager that marijuana is dangerous when you're deliberately taking chances on lung cancer yourself?). That may mean we have to put our marriage and family life in order, spending more time together as a family, doing things together. For how else can we show our teenagers that all of life, including how we spend our leisure time, how we watch TV, how we read the newspaper, how we budget our money, how we play hockey, and how we drive our car has everything to do with our Christian life?

We must get away from the moralistic and legalistic, the fullness-of-Christ-denying way of interpreting the Word of God. The Word of God will never take hold of our teenager — or of ourselves — if we interpret it as a no-mini-skirts, no-long-hair, no-drugs, you-have-to-go-to-church-twice rule book.

We must study that Word together with our teenagers. Not just read it at the table, but discuss how each passage reveals God's coming to us in Jesus Christ. After all, the drug problem is but a symptom of a far deeper probelm. The teenager asks us: "What's the use of leading a life the way adults are leading it in today's society?" The only possible solution, the one that will solve his drug problem, too, is that he is gripped by the power of that Word.

So your teenager smoked pot? It's not enough to warn him of the dangers, to show him films about drug abuse, to tell him that he's on the wrong track. Sit down with him and together study the book of Galatians. Then by the grace of God maybe he'll be taken hold of by the vibrant, powerful Word. Then perhaps he'll see what true Christian freedom means. One of my ex-students, Pat Rupke, put it this way in an article she wrote in a newspaper that she and a handful of others published and distributed to many grade 13 students in public high schools in Ontario:

> *". . . There is only one kind of freedom and, illogical and distasteful as it seems, it is freedom under the law.*
>
> *"I found this freedom in the bible and for me it's a completely new kind of freedom and a whole new outlook on life. It isn't the kind of freedom and life our generation is demanding. It isn't freedom from authority. It isn't freedom to follow our conscience. But neither is it the strict regulated life that some of the staid oldchurch fathers are demanding. It isn't blindly obeying laws set down by parents and teachers. It's a freedom of love and devotion.*
>
> *"Jesus explained His freedom to His disciples. He told them: if you obey my teaching you are really my disciples. You will know the truth and the truth will make you free. I will tell you the truth, everyone who sins is a slave to sin.*
>
> *"Paul, a disciple of Jesus, adds to this in Romans that we are slaves either of sin or of Christ. He says: Now you have been set free from sins and are slaves of God and as a result your life is dedicated to Him.*
>
> *That's sort of hard to grasp. To become free we have to become voluntary slaves of Jesus. Then He will set us free. He'll set us free from sin. He'll set us free from worldly standards and values. He'll set us free from fear. As voluntary slaves of Jesus we must obey his teaching out of love and devotion. We try to live every moment of our life for Him.*
>
> *"And when we really try to live our lives for Him we find out how free we really are. In school we're free from the marks and grades system. We still try, in fact, we try harder because we find we're free from material things. We no longer have to keep up with everyone else and get a lovely new home in the suburbs. Money loses its magic attraction.*
>
> *"We're free from the opinion of other people. We no longer have to worry about what the neighbours will think. In fact we're free from the whole bourgeois mentality. And man that's freedom."*

When a student grasps this, there will no longer be a drug problem. Then he won't sing anymore "'This the season to be jolly — on drugs", but his heart and mind will be full of

He is born to set us free,

He is born our Lord to be.

H. van Brummelen.

DATA CENTRE

February 18	**Concert by the International Harvester Male Choir (conductor Mr. Hewitt) and Choir of the First Chr. Ref. Church (conductor Mrs. Tigchelaar) in the First Chr. Ref. Church, Charlton and Hess Sts., Hamilton, Ont. 8 p.m.**
February 20	**March 24, Exhibition, "Art of the Christian Child", Calvin College Fine Arts Center, Grand Rapids, Mich.**
February 21	**Musical night in Hamilton District Christian High School. Performance by individuals and groups.**
Feb. 21 - April 5	**Exhibition, "Rembrandt after 300 Years" (Rembrandt and his followers), Detroit Institute of Art; under the high Patronage of Princess Beatrix of the Netherlands, and Mrs. Richard Nixon, U.S.A.'s first lady.**
February 27	**A.A.C.S. lecture by Dr. P. A. Schouls on "Understanding Our Times", at 8 p.m. in the Calvin Christian Senior High School, 14304 - 109 Ave., Edmonton, Alta.**
February 28	**Annual meeting C.J.L. Foundation. Guest speaker: Dr. John Olthuis. West Humber Collegiate Institute, Rexdale, Ont.**
February 28	**Rev. R. Wurmbrand speaks in Hamilton District Chr. High School, 8 p.m.**
March 2-5	**Evangelical Fellowship of Canada Conference, Toronto, Ont.**
March 25	**"Christianly Sensitive Art for Home and School", with exposition of paintings by Henk Krijger, Resident-artist at the Institute for Christian Art, Trinity Christian College, Palos Heights, Ill.**
April 1	**Due date of entries for the Spring 70 Writing Contest, World of Young Writers, Calvinist-Contact.**
April 3	**The Drama Club presents the comedy "Charley's Aunt", Hamilton District Christian High School.**
April 4	**The Drama Club presents the comedy "Charley's Aunt", Hamilton District Christian High School.**
April 10	**The Drama Club presents the comedy "Charley's Aunt", Hamilton District Christian High School.**
April 11	**The Drama Club presents the comedy "Charley's Aunt", Hamilton District Christian High School.**
April 18	**CLAC Convention 1970.**
May 4	**Commemoration Concert by the Hamilton Choral Society in Grimsby, Ont.**
May 4	**Commemorative Concert by the Grimsby Christian Choral Society, together with the Hamilton Christian Choral Society, in Grimsby, Ont.**
May 5	**Commemorative Concert by the Hamilton Christian Choral Society, together with the Grimsby Christian Choral Society, in Hamilton, Ont. Proceeds will go to the Canadian War Amputees.**

☆

The fourth meeting of team "A" of the A.A.C.S. DISCOVERY I - program "Explorations in Contemporary Living," will be held at 8:00 p.m. in the following communities (speaker for all communities Dr. Gordon Spykman on "The Family in Society"):

February 16	**Trinity Christian College, Palos Heights, Illinois.**
February 18	**Sioux Center, Iowa (see local announcements for location).**
February 19	**First Christian Reformed Church, 23 Tweedsmuir Ave. E., Chatham, Ont.**
February 20	**Calvin Memorial Christian School, 300 Scott St., St. Catharines, Ont.**
February 23	**First Christian Reformed Church, 513 Talbot St., London, Ont.**
February 24	**Willowdale Christian Reformed Church, 70 Hilda Avenue, Willowdale, Ont.**
Date to be announced later	**Bethel Christian Reformed Church, Prescott Rd., Brockville, Ont.**

The fourth meeting of team "B" will be held at 8:00 p.m. in the following communities (speaker Mr. John A. Olthuis on "The Family in Society"):

February 16	**Christian Reformed Church, Main St., Drayton, Ont.**
February 17	**Bethlehem Christian Reformed Church, Thunder Bay, Ont.**
February 18	**Winnipeg (see local bulletin for location).**
February 19	**Christian Reformed Church, 1807 - 2nd Ave. N., Lethbridge, Alta.**
February 20	**First Christian Reformed Church, Corner of 15A St. and 36th Ave., S.W., Calgary, Alta.**
February 23	**Bellevue Christian School, Bellevue (Seattle), Washington.**
February 24	**Christian Reformed Church, 661 Agnes Street, Victoria, B.C.**

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CHRISTIAN WEEKLY

P.O. Box 312, Station B, Hamilton, Ontario
Phone 547-1488 (area code 416)

Editorial Council: Revs. J. Geuzebroek (president), J. Van Harmelen (secretary), Dr. R. Kooistra, Dr. L. Praamsma.

Editor: D. Farenhorst.

Publisher: Guardian Publishing Company Ltd., Hamilton, Ontario.

Closing: Wednesday noon. Mailing: Friday preceding the date of issue.

Subscription price	One year	Two years
Canada	Can. $6.00	Can. $11.50
United States	U.S. $6.00	U.S. $11.50
Other countries	Can. $6.50	Can. $12.00

All communications should be addressed to the office of Calvinist-Contact, P.O. Box 312, Station B, Hamilton, Ont.

The publisher will not be responsible for the loss of any manuscript, drawing or photograph. The publisher accepts no responsibility for opinions of its authors.

Calvinist-Contact is published every week.

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— KOOPT BIJ ONZE ADVERTEERDERS —

"A THREEFOLD CORD IS NOT EASILY BROKEN" ①

'School-Creed' or School-and-Creeds?

What is a creed?

We met (again!) with the strange concept of the ('institutional') church — without a capital C — as one of the several "societal structures". The philosophy of law-spheres places this structure on the same level with other societal structures, e.g. school, university, labour, state, etc. With 'strange' we mean that this concept is strange to the Reformed Creeds. When Dr. A. DeGraaff, one of the representatives of this philosophy writes a long chapter in his 'The Educational Ministry of the Church' on The Structure of the Church, his exclusive source is the writings of proff. Dooyeweerd, Vollenhoven and others. Philosophy will tell us what the church is and the Church better believe it! This 'church' certainly is not 'the Body of Christ'. That Body is supratemporal and comes to expression not only in the institutional church but similarly in the other societal structures. It is "the people of God" which institutes these structures:

> "Thus the people of God are bound to institute and maintain a church wherever possible and to let it function through the ofices Christ has ordained" (p. 77).

Mind you, the people of God "let a church function" and so "maintain it". How far are we now away from the language of the Reformed Creeds!

As a consequence of this unreformed concept the 'churchly creeds' are locked up within the four walls of the ecclesiastical sector. They are for church use only: "a church creed is for a church, a school creed is for a school, etc." (N.B. the "etc." . . .). Other societal structures assume the appearance of a Church: in all of them there are "special office-bearers"; they have a creed, they exercise discipline because they are all representations of 'the Body of Christ'. When a Christian Labour Union meets, there is the Body of Christ, etc. We wrote about these things in previous years.

In this strange process the Reformed Creeds become something for the 'societal church structure' only. You are bound to them only within the church walls. Therefore: no Three Forms of Unity in the school! They don't belong there, they have no meaning, no effect there. You would turn the school (and labour association etc.) into a church by doing that. No, as soon as you enter some other 'societal structure' you simply **must** write and adopt another creed.

What a strange thing to say, yea, what a non-sense.

In the first place, whose are the Reformed Creeds? Of the clergy maybe, the special office-bearers in that particular structure? Or are they of the believers, the people of God, the membership of the Church? Who, I ask, are the 'We' who speak in all the 37 Articles of the Confession? And what did it mean when they promised, in the Church (!) "by the grace of God stedfastly to continue in this confession in life and death"? "In life", the whole of life that is, everywhere, always 'confessing' and surely not only within the 'institutional church'. "In death", not on a peaceful deathbed but in the death of the martyr for the truth: on the streets of the great city!

In the second place, do the Reformed Creeds indeed only busy themselves with 'ecclesiastical items' in the narrow sense in which this philosophy uses the word 'ecclesiastical'? Again, what a non-sense! We cannot be complete in mentioning the richness of the Creeds. We remind the reader of art. 12 about man's mandate in God's creation; the articles on Scripture as binding us in the whole of life; art. 36 on the magistrate and our life as citizens; the Catechism about the only comfort in life and death (only within the societal structure of the church); L.D. 27 about the 'separateness' of our children, the main foundation of christian schools; L.D. 34-44 on the christian way of every day; L.D. 45-54 about Thy Kingdom come, Thy will be done; our daily bread etc. etc. What a non-sense to say that these Creeds refer only to the life within the institutional church. Has then the history of the Reformation been **written** in vain? What a non-sense to say that in building truly christian, i.e. "reformational" schools (this philosophy employs the word 'reformational' in every other sentence), — that we must leave our Reformed Creeds behind. If not, we would commit a "confusing, unsatisfactory and misleading" act.

Considering not only the function but the very contents of our Creeds, we must conclude that the Creeds were written and are to be maintained, confessed and applied to every 'sphere' of life. We must also conclude that this theory of many creeds for many structures breaks like in several separate pieces. We know that this philosophy wants the opposite. Its defenders and propagandists want to build up an harmonious christian witness, in all the spheres of life. However, the means they use for that are wrong: A philosophical concept of 'the body of Christ' as hovering above all the structures, including the church without C; a concept which is (we realize what we say) un-biblical.

But this unity of life cannot be maintained by this philosophy. We know now already that it propagates a 'christian' (or protestant) school, open to everyone who calls himself a christian. It is too bad that there are so many divisions in the church, but let this by no means be transferred to the school! In fact the Church is abandoned in this concept. For a reformation of life the Church must be reformed! The Church is not a creational product but a redemptive miracle, set up, not by the people of God but by Jesus Christ Himself (Cat. L.D. 27, Conf. artt. 27, 28). We hope and pray that these men who work so hard for a reformational program, may have their eyes opened for the necessity of the reformation of the Church. When this reformation was on God's calender in the Netherlands, the authors of this philosophy made default and withdrew in their studies and philosophy. Now they sit on the ruins of what once had been a Reformed life, deploring the apostacy that is rampant. Are we going to have a repetition of that tragic scene here in Canada and the U.S.A.?

Rev. G. VanDooren.

(With permission reprinted from the Canadian Reformed Magazine.)

FROM THE BOOKSHELF

ECUMENICITY, EVANGELICALS AND ROME,

by John Warwick Montgomery.

Zondervan Publishing House, 1969. 114 pp. $3.50.

The well-known Lutheran John W. Montgomery is a prolific writer. A one-time unbeliever, he was brought "kicking and struggling" into the kingdom of God, like once C. S. Lewis was (cf. his: **Where is history going?** p. 38); and since that time he blows his own trumpet in the orchestra of Christian scholars who stand for the infallibility of the Word of God. He detected that in his own church, **the Missouri Lutheran Church**, a big crisis is rising; and therefore he undertook the writing (with some others) of the 2-volume work **Crisis in Lutheran Theology** which has been referred to in the columns of this paper. His contributions to **Christianity Today** are well-known; and in the course of 1969 he added at least two books to his literary output, his very important: **Where is history going** and the book which is now under consideration: **Ecumenicity, Evangelicals and Rome.**

This book offers less and more than the title indicates.

If anyone would expect to find here a thorough discussion of the whole ecumenical problem in all its aspects, he would be disappointed; the author assembled in this book a number of papers or essays, and added to it three book-reviews, each of them having something to do with present-day ecumenical relations.

Yet the book offers more than might be expected; I for one was struck by the very **illuminating** discussion of the position of the Eastern Orthodox Church; and by the intrepid and lucid way in which prof. Montgomery defended the inerrancy of the Bible, exposing the fallacy of positions held by both progressive Roman Catholics and new-orthodox, **liberalizing** Protestants.

As far as the Eastern Orthodox Church is concerned, the author contrasts the **mystical** mood of the Church with the much more **rational** convictions of the Western churches; and he speaks of the **heavenly, futuristic** orientation of Eastern theology compared with the **earthly, present** perspective of the Western theological mind. (p. 31) He asks the question: how is it possible that churches with such a totally different character could merge in the one ecumenical movement? — and find the answer in a change not in the churches of the East but in those of the West.

The two great branches of the Western churches are the R.C. and the Protestant churches, and in spite of all that divides them they had one thing in common until recent times: **both believed in the authority of Holy Scripture.**

The Protestant churches used to speak of **Sola Scriptura** (we know the truth **only** by Scripture) **and** the R.C. church knew two sources of revelation, both Scripture **and** tradition, but also in that last-mentioned church the infallible character of Scripture was maintained until the first quarter of our century.

The Eastern Orthodox **church** with its stress on mysticism did neither deny nor (strongly) affirm the authority of Scripture, **as one** of its present-day spokesmen expressed himself: **there is no other** truth beside God Himself; the living Truth (in the church) is its own criterion. (p. 33)

But now there has come a change in the position of many Protestant and R.C. leaders. **This change is** often visible and observable to simple eyes, **because old terms are used with a completely new meaning**: and that is precisely the **crisis** in which these churches are involved.

It is very revealing to read the author very carefully in this area. He tells us that two of the big Lutheran churches in America came to the agreement that "a discrepancy or an 'error of fact' cannot affect the inerrancy of the Bible", to which statement he reacts in the following way:

> "Whenever we reach the point of affirming on the one hand that the Bible is infallible or inerrant, and admitting on the other hand to internal contradictions or factual inaccuracies **within it,** we not only make a farce of language, promoting ambiguity, confusion, and perhaps even deception in the church; — but in fact we deny the plenary inspiration and authority of Scriptures, regardless of the theological formulae we may insist on retaining.
>
> I must — if only on the basis of common sense — protest the idea that 'error cannot affect inerrancy'. This is like saying that the presence of corners cannot affect a circle."

How true! — not only for the Lutheran, but also for the many other churches wrestling with the presence of a 'new theology' which claims to be true to the confession of the church and is not. How true! — also for the situation in the present R.C. church, and listen how the author characterizes that situation in lively terms:

> "If I claim that my wife is an excellent driver, and yet cheerfully admit that she had a serious accident weekly which is invariably her fault, then my original claim (though I may continue to voice it) is nonsense.
>
> By the same token, when Roman Catholicism continues to insist that the Holy Scriptures were dictated by the Holy Ghost and are inerrant, while at the same time allowing internal contradictions through source conflation, external contradictions with known fact, employment of Midrash fictions, etc., **the Church speaks nonsense.**" (bold mine, L.P.; p. 87)

It is evident that both modern Protestants and modern Roman Catholics who don't accept any propositional truth in the Bible any more and 'de-emphasize the biblical inerrancy in favor of alleged 'literary forms'" (p. 105) need a new source of authority which they find in "an existentialist emphasis on 'mystery' and 'interpersonal knowledge'" (p. 104), and it is precisely in this area, this mystical area, where contacts with the Eastern Orthodox Churches are possible and obvious.

It is very helpful that the author does not only criticize current trends in theology, but also offers a set of hermeneutical principles (pp. 92, 93), of which I only quote the first and the third one:

> 1. A passage of Holy Writ must be taken as veracious in its natural sense (**sensus literalis**) unless the context of the passage itself dictates otherwise, or unless an article of faith established elsewhere in Scripture requires a broader understanding of the text.
>
> 3. Harmonization of scriptural difficulties should be pursued within reasonable limits, and when harmonization would pass beyond such bounds, the exegete must leave the problem open rather than, by assuming error, impugn the absolute truthfulness of the God who inspires all Holy Scripture for our learning.

This book certainly is very helpful to anyone who wants to try the spirits in our time of ecumenical ventures and adventures.

Louis Praamsma.

RES Pacific Churches to meet in Gotemba, at foot of Mr. Fuji, Japan

(Grand Rapids, Michigan) The first RES Pacific conference will be held from November 16-20, 1970 at the YMCA Hostel at Gotemba, near Mt. Fuji in Japan. Bringing together about 50 delegates from 15 churches and several missions, the conference will focus the Reformed christian faith upon the life and witness of the church and the christian community in the orient and the South Pacific.

The general theme of the conference will be Christian Faith And Life In The Modern World. Attention will be given both to the witness of the church and the role of Christians in society. Each day will begin with Bible study and will end with communal worship.

Among the speakers will be Klaas Runia, President of the RES Interim Committee who will speak on "The Christian Faith and Science" and Paul G. Schrotenboer, General Secretary of the Reformed Ecumenical Synod. His address is entitled: "Basic Principles of Christian Faith and Life." The remaining speakers will be from Japan, Korea, Indonesia and Pakistan and will be announced later.

The conference is the result of more than two years of planning. It will emphasize aspects of the ministry of the church as that is performed in countries where the church is a very small percentage of the total population. (RES)

*He who is a Christian **in small things** is not a small **Christian.** Christianity is intellectually **defensible**, but such intellectual **apologetics** do not make **Christians.** Christians are made **by the Holy** Spirit.*

Harold J. Ockenga

Lambert Huizingh

Acredited Public Accountant and Auditor Commissioner for taking Affidavits

•

1 Wellington St. E.
AURORA, ONT.
Telephone: 727-9797

FIRST DAY: Three-year-old Andy Chiperfield made a valiant try at skiing at Uplands. But somewhere along the line, he lost a ski. He receives an assist from father, Bob, at the bottom of the slope of the Metro Toronto ski centre.

Onze Canadese Industrie

(Deel 1)

door Frederick J. Terrence.

(Canadian Scene) — Deze serie artikelen is geschreven vanuit het standpunt van de nieuwelingen onder de Canadezen, die bij hun aankomst in Canada weinig of niets afwisten van de verschillende industrieën en bronnen van bestaan in het nieuwe vaderland. Wel hebben we ons afgevraagd hoeveel van de hier geboren Canadezen bijv. weten, dat de bosbouw en aanverwante industrieën nog steeds de grootste groep industriële werkgevers vertegenwoordigen.

Meer dan 300.000 van ons zijn nog steeds "houthakkers"! Geen enkele andere industrie heeft zoveel personen in dienst.

Canadian Scene is van mening, dat immingranten aangemoedigd dienen te worden, zich in streken te vestigen, waar bevolkingsuitbreiding wenselijk is, waar geen woninggebrek heerst, waar onontgonnen ruimten beloften voor een goede toekomst, economische welvaart voor de individu en, door hem, voor Canada bieden. Maar tenzij de immigrant op de hoogte wordt gebracht van de bodemgesteldheid, de industrie en de mogelijkheden, zal hij niet anders kunnen doen dan het beste te maken van een steeds slechter wordende situatie, gepakt in de zich zo snel uitbreidende Canadese steden, dat het leven van dag tot dag moeilijker wordt.

Zij die verdere inlichtingen wensen omtrent bepaalde aspecten van het Canadese leven die in deze artikelen worden behandeld, kunnen zich wenden tot: Canadian Scene, Room 305, 2 College Street, Toronto 2A, Ontario.

Ziche een bestaan opbouwen in Canada.

Als je pas in een kolossaal land als Canada aankomt, staren de namen en producten van honderden vreemde werkplaatsen, bedrijven, fabrieken, mijnen en raffinaderijen je aan. Wat zijn de grote en welke zijn de kleinere bedrijven? Hebben eendere industrieën zich meestal in dezelfde streek gevestigd? Waar kun jij het beste terecht om met jouw speciale talenten en vakbekwaamheid voor jezelf en je gezin een goed bestaan op te bouwen?

Om op deze vraag het juiste antwoord te vinden heeft men tijd nodig. En om te beginnen dient men daartoe zoveel mogelijk te weten te komen omtrent de Canadese ondernemingen, wat ze doen, wat ze maken en waar ze zijn gevestigd. Het is prettig, op de hoogte te zijn van de omvang van de verschillende industrieën, al was het alleen maar voor een meer uitgebreide kennis van het Canadese leven, en het doet zeer zeker goede dienst bij het maken van plannen voor de toekomst.

Het verhuizen naar een vreemd land, zoals u dat gedaan hebt, waar vreemde, nieuwe maatstaven worden gebruikt en nieuwe gewoonten moeten worden aangeleerd, is vaak heel moeilijk. Het taalprobleem alleen vraagt veel aanpassingsvermogen. Begin zo snel mogelijk met avondlessen in de Engelse taal, zodat u tenminste met uw werkgever en collega's van gedachten kunt wisselen. Om een geheel nieuwe taal te leren spreken, schrijven en lezen is voor geen enkele volwassene gemakkelijk. Geef echter niet op, voor dat u het geheel onder de knie hebt.

Er is zoveel te leren over Canada, over haar uitgestrektheid en over de vele mogelijkheden hier. Het is zo geheel verschillend van de eeuwenoude, lang gevestigde landen in Europe en Azië. Het is een land, boordevol bruisende energie. Het zijn alleen die eerste paar maanden in Canada, die het moeilijkst zijn, zoals dat met elke gezinsverhuizing het geval is.

Uw krachten en uw bekwaamheden zijn hier dringend nodig. Maak ze bekend. Ga direct naar een Canada Manpower Centre. Deze zijn speciaal door de regering opgezet om arbeiders behulpzaam te zijn bij het vinden van geschikt werk of om voor bepaalde vakken te worden opgeleid. De autoriteiten in al deze door het gehele land aanwezige kantoren zijn speciaal opgeleid om de immigranten wegwijs te maken. Niet alleen het hoofd van het gezin wordt geholpen om de voor hem geschikte baan te vinden, maar het hele gezin helpt men om zich aan de nieuwe omgeving aan te passen. Daar kan het voorkomen, dat men wordt aangeraden naar een ander deel van het land te verhuizen, omdat daar op uw terrein veel betere mogelijkheden zijn. Of om een nieuwe baan op een ander terrein aan te nemen. Breng in elk geval een bezoek aan een Canada Manpower Centre. Het is heel gemakkelijk uit te vinden, waar de voor u dichtstbijzijnde is gevestigd, waar u ook in Canada woont.

Ja, uw bekwaamheden zijn hier nodig. Om u te helpen uit te vinden, waar u het best met uw bepaalde vakbekwaamheid terecht kunt zal Canadian Scene proberen u een kort overzicht van de verschillende industrieën in Canada te geven, waar ze zijn gevestigd, hoe groot ze zijn, wat er wordt geproduceerd en verdere bijzonderheden.

Canada is een groot en uitgestrekt land. Van St. John's in Newfoundland in het oosten tot Vancouver in het westen is 4.860 mijl! Van het zuiden naar het noorden strekt het over 2.875 mijl uit. Op deze meer dan 3½ miljoen vierkante mijl wordt voor meer dan $78 miljoen per jaar geproduceerd!

Verontrusten willen eenheid met alle Schriftgetrouwen

Rotterdam — Het bestuur en de raad van advies van de Vereniging van verontrusten in de Geref. kerken hebben op een gezamenlijke vergadering uitgesproken, dat zij de hereniging beogen van alle Schriftgetrouwe gelovigen in één gemeenschap.

"Daar de eenheid van alle Schriftgetrouwe gelovigen een opdracht is van de Here, opdat de wereld erkenne dat Christus door de Vader gezonden is (Joh. 17:23), zoekt het hoofdbestuur contact met Schriftgetrouwe kerken en Schriftgetrouwe groepen in kerken en spoort het de plaatselijke afdelingen aan om reeds thans te streven naar opbouw en versterking van de gemeenschap met de Schriftgetrouwen in de andere kerken van hun plaats, vooral van gereformeerde gezindte", aldus de verklaring.

De raad van advies bestaat uit de predikanten H. J. Hegger te Velp, O. Bouwman te Nijverdal, R. Akkerman te Kampen, dr. M. J. Arntzen te 's-Gravendeel, dr. K. J. Cremer te Heelsum, ds. G. M. A. Hendriksen, K. Meima te Bunschoten, G. Meijering te Genemuiden, W. Okkema te Nijeveen, J. van der Schaft te Wilsum (Dld.) en H. Veenstra, alsmede de heren ir. C. G. Meeder te Enschede, mr. P. Coumou, drs. J. Klatter, dr. R. Knol, K. L. van der Laan, J. C. van Leeuwen, P. C. Monster te Voorburg, J. J. Rippen te Ede en dr. P. S. Siebesma te Leeuwarden.

(Overgenomen.)

"En verlos hen van de boze . . ."

Eindelijk weet ik dan, waarvoor je hebt gevochten,
moedige strijder van Biafraland,
sta op, als je nog kunt, mijn donkere broeder,
je bent verliezer . . . maar reik me je hand
en zeg voor God, dat je me wilt vergeven,
omdat ik zolang heb getwijfeld aan je recht,
ik ben een westerling, zie je, ik redeneerde
en zocht weer eens de gulden middenweg:
wanneer twee vechten, ligt aan beide kanten
de schuld, dat werd vanouds me ingeprent,
ik dacht niet meer aan nachtmerries als Dachau,
aan haat en wreedheid, die geen rede kent —
maar nu voor jou het einde is gekomen,
een vrede, gruwelijker dan je oorlog was,
nu zie ik klaar, waarvoor je hebt gevochten,
dat vrees de drijfveer van je opstand was . . .

— — — —

vergeef ons voor je kinderen, die sterven,
terwijl het voedsel in de havens rot,
vergeef ons voor de jonge Ibo vrouwen,
vandaag vertrapt als hoeren in een krot,
vergeef ons voor de vrijheid je ontnomen
en die je nu — voor hoelang? — niet meer ziet,
vergeef ons voor de lafheid van een natie,
die jouw arm volk op bijstand wachten liet —
niets kan ik voor je doen, mijn donkere broeder,
dan aan je denken, ziek en machteloos,
sinds ik het zag, het schrikbeeld van je vrede,
en weet: de duivel schoot daar midden in de roos . . .

— — — —

ik hoop, dat God eens aan je goed zal maken,
wat men je nu zo bloedig heeft misdaan,
ik hoop, dat Hij je volk de kracht zal geven
om zonder bitterheid langs deze weg te gaan,
ik hoop . . . maar nee, ik zal weer voor je bidden,
misschien, dat Hij je mórgen vrede geeft,
een land, waarin je vrij kunt ademhalen,
een huis, waarin je voor geen vijand beeft —

Biafra's mannen zwijgen, Heer,
kom dichterbij,
Biafra's vrouwen schreien, Heer,
kom dichterbij,
Biafra's kinderen sterven, Heer,
haast U, kom dichterbij,
spreek nu en zend het kwaad weg uit hun poorten,
ontferm U over hen,
red hen uit al hun noden,
om Jezus' wil.

Edmonton, Januari 1970 *Tini Van Ameyde.*

Zie de complete lijst van

PREMIEBOEKEN

voor het aanbrengen van nieuwe abonnees, op bladzijde 12 van dit nummer.

ONS FEUILLETON

WIJDER DAN DE WERELD

door S. P. Akkerman

HOOFDSTUK 24

"Dus u moest met dit weer naar Wolvenhorst. Een hele prestatie." Haar stem is hard en weer spottend.

"Een leerling van onze school was ziek. En toen ben ik daar even gaan kijken."

Ze lacht even, op een onaangename manier: "Kijk eens aan, wat een belangstelling."

"Ik dacht eerst, hier kon wel een kunstschilder wonen," zegt hij.

"Hoezo?"

"Om uw hal met die reproduktie."

"O, daarom. Ik heb het daar een beetje naar mijn smaak ingericht. Maar hier is alles bij grootmoeder aangepast. En die leest maar in de bijbel . . ."

Schamper komt het eruit. Willem proeft de ergenis van dit meisje tegen die lectuur.

"Ze zou slechtere lectuur kunnen vinden," zegt hij.

"Dacht je dat. Nou, het zegt mij niks, om je de waarheid te zeggen. Je bent zeker onderwijzer aan de christelijke school?"

"Ja, goed geraden . . ."

Ze zit hem even zwijgend aan te kijken.

De oude vrouw neemt geen notitie van hem. Buiten ruist de winterwind . . .

"Dat je dat kunt," zegt ze, "die kinderen uit de bijbel vertellen. Geloof jij zelf al die verhalen . . . ?"

Willem voelt het, dit is een ander gesprek dan op de jeugdclub. Nog nooit heeft een mens hem zo openlijk aangevallen op zijn geloof. En even is bij van zijn stuk. Maar hij herstelt zich gauw. Van het geloof waarin hij werd opgevoed en dat hij door genade heeft aanvaard, zal hij nu wel moeten getuigen. In zijn hart is er een gebed om wijsheid . . .

"Welke verhalen . . . ?"

"Welke verhalen?" Haar ogen kijken bijna woest. "Die verhalen over Jezus, die is opgestaan, die doden opwekte en over de zee liep. Dié verhalen. Want dat kan immers niet, man . . ."

"Dat is waar. Dat kan ook niet. Daar heb je gelijk in . . ."

"O ja? En waarom vertel je het dan aan de kinderen?"

"Ik bedoel," zegt hij kalm, "dat kan niet als je er met je verstand bij wilt. Als je het wilt begrijpen en verklaren met je verstand, dan kan het niet. Dan zijn die verhalen misschien wel mooi, maar niet waar gebeurd. Maar als je gelooft, dat Jezus Gods eigen Zoon is, dan kan het allemaal heel goed. Er is zo veel dat ik en jij niet kunnen begrijpen."

"Je kletst," zegt ze. "Ik geloof er niet aan. Ik heb hier een christelijke school afgelopen. Ik ben er dus wel bij opgevoed. Mijn moeder . . . ik kan het je wel vertellen, want als je vertelt dat je hier bent geweest, hoor je het toch! Mijn moeder was veertig jaar toen ik werd geboren. Een vader was er niet. Nou ja, hij zal er wel geweest zijn, neem ik aan. Maar hij heeft zich nooit vertoond. Ik groeide hier op. Grootvader leefde toen ook nog. Ik ging naar school en naar de kerk, en verder werken op het boerderijtje. Toen ik achttien was, stierf mijn moeder. Het was een best mens, maar erg kortzichtig. Ik bleef bij grootmoeder, het oude mens kan niet alleen, en in een rusthuis zou ze met een uur dood zijn. En toen heb ik het leven dan ingericht zoals mij dat beviel. Ik liet boeken komen uit de leeszaal in de stad. Ik heb nu een andere levensbeschouwing, zal ik maar zeggen . . ."

"Jammer," zegt Willem.

"Jammer? Waarom jammer?"

"Omdat je toch zeker in je leven ook wel eens in de bijbel hebt geloofd. En omdat je door die boeken misschien heel wat geleerd hebt, maar er niet rijker van bent geworden. Eerder armer, denk ik . . ."

"Jij met je bijbel, dat is geloof," zegt ze fel, "maar de boeken die ik lees, dat is wetenschap. Snap je het verschil . . . ?"

"Mooie wetenschap," zegt hij, "ze mogen heel wat hebben uitgevonden, maar waar de mens tenslotte vandaan komt en naar toe gaat, dat kunnen zij ons ook niet vertellen. Dat vertelt God ons alleen. Waar de mens van daan komt en dat God hem ook in zijn zonden toch nog liefheeft. Dat geloof ik . . ."

"Nou, ik niet," zegt de harde stem. "Ik hou mij bij wat ik zie, en verder van de rest geen nieuws. Maar laten wij er over ophouden. Eens worden wij het toch niet . . ."

"Dat denk ik ook niet," zegt hij. Als hij haar aankijkt is er iets van spijt in zijn hart, dat dit meisje zo ver van hem afstaat.

"Wil je koffie?" vraagt ze.

"Ja, alstublieft."

Ze schenkt met rappe bewegingen een kop koffie, zet het voor hem neer: "Alstublieft."

"Dank je."

"Je komt zeker niet uit deze streek?" vraagt ze.

"Nee, uit Friesland."

"Uit Friesland, daar ben ik nooit geweest. Koud, stug volk, hè?"

"Je kunt er hier één zien."

Nu lacht ze en even lijkt ze vrolijk.

"Het valt zeker niet mee, zo altijd alleen met je grootmoeder? Hebben jullie nog koeien?"

"Drie. Die beredder ik. Een buurman helpt wel eens voor het hooi. Nee, altijd met grootmoeder valt zeker niet mee. Het is een schat van een mens, hoor. Ze klaagt nooit. En de heerlijkheden van deze aarde zijn haar nu juist niet ten deel gevallen, vind je wel? Altijd meegewerkt op het land. Twee jongens jong gestorven. De enige dochter een gevallen meisje, zoals ze dat dan noemden . . . Maar klagen? Nee . . ."

Zich naar de oude vrouw overbuigend roept ze haar in het oor: "Dit is de onderwijzer van de christelijke school . . ."

De oude vrouw heft het rimpelige hoofd: "Och, och, wat heeft mijn man daar een werk voor verzet om die school er te krijgen. Ben jij daar onderwijzer, jongen? Dat de Heere je werk mag zegenen . . ."

Willem drukt de oude de hand. "Ik moet eens opstappen," zegt hij.

"Ja, dat is goed. Ik zal je even op weg brengen, anders vind je het nooit."

Ze gooit een dikke cape om.

Samen lopen ze door de koude avond. De maan is opgekomen, zodat men kan zien waar men loopt. Als ze bij een rechte boslaan komen, zegt ze, "hier door en dan altijd rechtuit, dan kom je bij het dorp. Maar niet gaan dwalen, want dan ben je er morgenvroeg nog niet."

Willem steekt zijn hand uit. "Bedankt," zegt hij. Wat aarzelend legt ze haar hand in de zijne.

"En ik zou nog wel eens bij jullie willen komen," zegt hij, "als je het goed vindt tenminste."

"Och, waarom zou je het doen? Wij verschillen toch zoveel dat het altijd op bekvechten zal uitlopen . . ."

"Dus niet komen?"

Ze staat nog even . . . een donkere figuur in die wijde cape.

"Moet je zelf maar weten. Nou, het beste dan maar . . ."

Willem loopt door de rechte laan.

Wat een vreemd meisje, en toch . . . hij gaat er nog eens naar toe. Waarom? Daarop weet Willem Blomhuis geen antwoord.

(Wordt vervolgd)

VERDWIJNENDE KLEUR

Het laatste nieuws van het eucumenische front in Canada is het voorstel om één universiteit te stichten voor de theologische studie en training voor alle kerken.

Men vraagt zich af of dit echt serieus bedoeld kan zijn. Iemand die zijn kerk, en dus het dogma van zijn kerk, liefheeft, kan toch moeilijk een trainings-instituut voorstaan waaruit het dogma verwijderd is. En dit zal moeten, wil men een instituut dat eigendom wordt van verschillende kerken. Het voorstel komt van een comité, waarin vertegenwoordigers van de United Church, de Anglican Church, de Presbyterianen, de Baptisten en de Luthersen zitting hebben. En het geheel staat onder leiding van een Rooms Katholiek.

Men moet niet over dat woord "dogma" vallen. Iedere kerk heeft een dogma, want een dogma is in feite niets anders dan wat men gezamenlijk als kerk vaststelt. Soms kan men Christenen horen, die zeggen dat zij geen dogma hebben, doch alleen Christus. Dat is eigenlijk ook een dogma. Als zij gezamenlijk afspreken geen dogma's te hebben, maar als zij gelijk denken over Christus, dan is dát hun dogma.

Men moet wel even de konsekwentie van zulk een streven nagaan. Hier zijn een aantal kerken, die terwille van de oecumene hun dogma aan de kant schuiven en daarmee hun kleur verliezen. Wij vragen ons af wat voor predikanten straks door een dergelijke universiteit zullen worden afgeleverd. Juist daar is de commissie het meest in geïnteresseerd. Wij lezen: "The present report is concerned only with institutions engaged primarily in training candidates for ordination or for some direct ministry in the church." In plaats van de verschillende instellingen, waar predikanten kunnen worden opgeleid, streeft men naar één gemeenschappelijke universiteit. Terwille waarvan? Terwille van de oecumene, of ter wille van de financiën?

Oecumene is goed. Dat belijders van de Drie-enige God elkaar zoeken zal niemand willen tegengaan. Maar een kerk mag nimmer haar dogma laten vallen, terwille van welk prijzenswaardig doel ook. Het dogma behoort bij de kerk. Een kerk zonder dogma verliest haar kleur, waardoor zij op de duur ophoudt kerk te zijn. D.F.

★
★ ★

DEMOCRATISCHE VRIJHEID

Velen van ons zullen zich nog wel herinneren, dat tijdens de laatste verkiezings-campagne voor de federale regering er geschriften werden verspreid, die nu niet direct gunstig spraken over onze huidige Minister-President, Mr. Trudeau.

Deze geschriften waren wat men noemt "haat-literatuur." Er zijn meer van deze geschriften verspreid. Er zit een gevaar in. Is men er vast van overtuigd dat iemand of dat een groep te becritiseren valt, dan haalt men allerlei voorvallen aan, die een bepaald licht op die persoon of op die groep werpen, waardoor deze in een ongunstige positie wordt gebracht.

Wij zouden niet graag zeggen, dat dit altijd verkeerd is. Het kan nodig zijn, dat bepaalde gebeurtenissen of hoedanigheden onder de aandacht worden gebracht, die anders misschien vergeten zouden worden of onbekend zouden blijven. Het kan daarom zijn goede zijde hebben, dat hieraan bekendheid wordt gegeven. Maar niettemin is het neerschrijven van dergelijke gebeurtenissen of voorvallen uiterst gevaarlijk. De objectiviteit is meestentijds zoek. Als iets dergelijks geschreven en verspreid wordt, dan is het kennelijk de bedoeling om het oordeel over de persoon of de groep ongunstig te beinvloeden.

Een sprekend voorbeeld van wat haat-literatuur kan doen, hebben wij gezien in de Duitse verdrukking van de Joden. Deze is ook veelal ingeleid met haat-literatuur en wij weten allen waar dit toe geleid heeft.

Wat de aanleiding is geweest weten wij niet, maar er is momenteel een parlementaire committee bezig met het introduceren van een wetsvoorstel, hetwelk reeds een tweede lezing in The House of Commons heeft gehad. Dit betekent zoveel, dat alleen nog een derde lezing nodig is om het voorstel tot wet te maken. Blijkens een bericht elders in dit nummer wil dit wetsvoorstel de haat-literatuur aan banden leggen. Men kan dit begrijpen. Men kan zelfs sympathiek staan tegenover wetgevende maatregelen, die de regering wenst te nemen tegen haatgevoelens. Het is geen eer voor een volk, dat zijn regering zijn gevoelens reguleren moet, maar de praktijk heeft bewezen, dat niet iedereen zijn gevoelens de baas blijft. En de regering moet de samenleving beschermen.

Toch moet er bezwaar gemaakt worden tegen een dergelijke regulering. Een van de democratische vrijheden is de "freedom of speech," dat wil zeggen, dat niemand U kan belemmeren in wat u zegt, mits dit niet krenkend of beledigend is voor anderen. Onder dit laatste wil men nu de haat-literatuur begrijpen. Maar dit gaat ons insziens te ver. Niet dat wij een pleidooi voor haat-literatuur willen voeren, maar het moet mogelijk blijven om bepaalde gebeurtenissen of voorvallen aan de publiciteit prijs te geven. Gaat men die vrijheid muilkorven, dan is men heel dicht genaderd aan het door ons zo verfoeide systeem van dictatoriale landen. In deze landen mag men alleen maar zeggen wat de regering in het gevlei komt. Alles wat daar tegen in gaat, is verboden.

Men moet dit wel scherp onderscheiden. Indien het elders in dit nummer vermelde bericht juist is, dan gaat het reguleren van haatliteratuur in de verkeerde richting. Dan gaan wij de kant op van een politie-staat. En die kant moeten wij zeker niet op. De democratie verschaft ons vrijheden, die wij op hoge prijs stellen. En het beperken van haat-literatuur is, hoe begrijpelijk op zichzelf ook, in wezen een ontnemen van een vrijheid, die een democratisch volk heeft. D.F.

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Goede reactie op immigrantenonderzoek

(Speciaal van het Department of Manpower and Immigration voor Canadian Scene)

De voorlopige reactie op de bestudering van de problemen der immigranten op lange termijn door het Department of Manpower and Immigration, is bemoedigend. Gedurende de periode van verleden jaar juli tot november zijn er aan 2.128 geselecteerde immigranten vragenlijsten toegezonden door het ministerie en 1.457 of 68% daarvan is terug ontvangen. Hoewel een aantal immigranten geen adreswijzigingen aan het ministerie heeft doorgegeven en enkele formulieren onbestelbaar naar Ottawa werden teruggezonden, is men toch over het geheel genomen zeer tevreden.

De gegevens van deze vragenlijsten worden thans geanalyseerd en een voorlopig rapport over de ervaringen van deze geselecteerde groep immigranten gedurende de eerste zes maanden van hun verblijf in Canada zal in het voorjaar beschikbaar komen.

Op deze formulieren, die in elf verschillende talen zijn opgesteld, worden vragen gesteld over onderwerpen als veranderingen van betrekkingen en inkomen gedurende de eerste zes maanden in Canada. Bijna 7.000 immigranten waren uitgezocht om aan dit onderzoek in 1969 deel te nemen.

Met dit onderzoek, waarmee drie jaar gemoeid zullen zijn, hoopt men een beter begrip te krijgen van de problemen en ervaringen, die immigranten de eerste paar jaar in Canada te wachten staan. Uiteindelijk hoopt men de ervaringen van ongeveer 30.000 nieuwe immigranten bijeen te hebben, hetgeen het Departement ten goede zal komen bij de ontwikkeling van betere methoden om de immigranten te helpen zich te vestigen en te wennen aan hun nieuwe land.

Speciaal gekozen immigranten zullen worden gevraagd vier formulieren in te vullen over een periode van drie jaar. Het tweede formulier gaat over de ervaringen van de immigranten gedurende het tweede half jaar. Sommige vragen zijn net eender als in het eerste formulier, maar er wordt nu ook een vergelijking gemaakt met het werk dat nu door de immigrant wordt verricht en met zijn inkomsten. Verder zijn er vragen over eventuele veranderingen in huisvesting, burgerlijke staat, studie of vakcursussen, het totale gezinsinkomen gedurende het eerste jaar, de aankoop van duurzame artikelen, en huishoudelijke uitgaven, de opname in de gemeenschap, gezondheid en de etnische samenstelling van de onmiddellijke omgeving van de immigrant.

WANNEER ZAL 'T ZIJN?

Als U binnenkort gaat trouwen of wanneer U spoedig een jubileum mag vieren, in beide gevallen zal het voor Uw vele vrienden en bekenden een aangename verrassing zijn, een annonce ervan in hun eigen krant, Calvinist-Contact te lezen.

Geen versplintering van krachten

Ik weet niet of U zich nog de politieke situatie in Nederland herinnert van kort voor de tweede wereldoorlog. Het was fraai. Blijkbaar gedachtig aan het aloude spreekwoord: 'Zoveel hoofden, zoveel zinnen' waren wij het, zoals vaker is gebeurd in de loop van onze geschiedenis, gedecideerd oneens. En bij de toen gehouden verkiezingen werden er 52 partijen gepresenteerd. Het kunnen er ook 53 geweest zijn — niet flauw zijn, wie kijkt er op een partij min of meer. Natuurlijk kon het niet uitblijven of er werd de draak mee gestoken en zo werd er (in Amsterdam natuurlijk) een stembiljet terug ontvangen waarop in flinke letters stond: "Geen keus bij".

Wel, bij de voorbereidingen voor de organisatie van de viering van Nederland's bevrijding, waarin Canadese troepen het leeuwenaandeel hadden, zouden wij weer eens een kans kunnen hebben om de Nederlandse totaliteit uiteen te zien drijven.

Er zijn zoveel dingen waarvoor wij van mening kunnen verschillen, ook in dit geval. Over de keuze van de personen in de werkcomitees (wie glorie zoekt doet verstandig er ver vandaan te blijven; er is alleen bloed, zweet en tranen te koop) over de aard van het cadeau (hier moeten we oppassen voor zogenaamde zuinigheid die al licht in krenterigheid en gebrek aan verbeeldingskracht kan ontaarden); over het tijdstip waarop het moet worden aangeboden; de verleiding is groot om uit veiligheidsoverwegingen — 'krijgen we het benodigde geld wel bij elkaar? — maar eerst een inzameling te houden en dan te zien wat we doen' — hetgeen een slappe, geestloze geste zou zijn, die een bewijs van dank maakt tot een aanfluiting.

We zouden echter ook onszelf kunnen overtreffen. We zouden in korte tijd een aanzienlijk bedrag op tafel kunnen brengen. Als we zouden willen. We zouden de versplintering van krachten kunnen vermijden die tot uiting zou kunnen komen in de oprichting van allerlei snippercomiteetjes, die elk hun eigen weg gaan om de een of andere reden. We zouden met andere woorden als één man kunnen gaan staan achter het Dutch Canadian 45-70 Comité, dat nu doende is samenwerkende comité's te vormen over heel Canada van kust tot kust en van noordgrens tot zuidgrens. De comitéleden zoeken geen eigenbelang. Zij verzetten bergen werk om Nederland straks in mei 1970 op waardige wijze te voorschijn te laten komen met een geschenk dat Canada een plezier en ons eer aandoet.

Geen versplintering dus, maar samenwerking. Dring er bij de besturen van uw organizaties op aan, dat zij NU in actie komen en zich melden om hun deel van het werk te doen. Hoe meer organizaties meedoen, hoe beter. Want er is een enorme massa werk te doen. Doe mee. Laat U er niet om smeken. Het was ook Uw vaderland dat de Canadezen hebben bevrijd. En het is Uw dank die vertolkt moet worden.

Ton Diening,
(Public Relations).

REUMA —

ischias — jicht, diarrhee, galkwalen, gassen, hardlijvigheid-verstopping, hoofdpijn, hooikoorts, hartzwakte, huiduitslag, maag- en darmzwakte of zweer, neusverkoudheid, nier- en blaaskwalen, open wonden, reum. zwellingen, verkalking, vetzucht? De onschad. Florageneeskruiden doen wonderen. 44-jarige praktijk. Desgewenst blanco verpakking. Meldt Uw ziekte en klachten aan ons.

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ONTARIO

PROVINCE OF OPPORTUNITY

Government Information

Van het Departement van Gemeentezaken

PROVINCIE AANVAARDT VERANTWOORDELIJKHEID VOOR EIGENDOMSAANSLAG

Op 1 januari 1970 nam de Provinciale Regering een verantwoordelijkheid op zich waarbij elke belastingbetaler in Ontario betrokken zal zijn — heraanslag van eigendommen op marktwaarde.

De Regering's objectieven zijn:

1. Om uniformiteit in eigendomsschatting te bereiken door nieuwe aanslag op alle eigendommen in de Provincie op dezelfde basis vast te stellen — tegen marktwaarde. De Regering is van plan dit tegen 1975 te doen.

2. Om rechtvaardigheid en billijkheid in eigendomsbelasting te bereiken. Belastingtarieven, die door plaatselijke regeringen worden bepaald, zijn gebaseerd op aanslag gegevens. Indien de gegevens voor twee identieke eigendommen onlogisch of onvoldoende zijn of op verschillende manieren werden vastgesteld, dan zullen er onbillijkheden in belastingen voorkomen.

3. Om een nieuwe Raad voor Aanslagherziening in te stellen die beroepen op aanslagen zou kunnen overwegen.

4. Om meer tijd aan eigenaren te veroorloven om hun aanslagen te betwisten en hun aanslagen na te gaan en verbeterde procedure voor appèl.

Heraanslag tegen marktwaarde betekent dat sommige eigenaren hun belastingaanslag zullen zien verhoogd, sommige zullen worden verlaagd en anderen zullen ongewijzigd blijven. (Dit staat buiten een algemene verhoging in belastingtarieven.)

De meerderheid van de aanslagherziening over de gehele provincie zal in 1971 aanvangen.

De Provincie werd in zeven aanslaggebieden ingedeeld, die elk als hoofd een aanslagdirecteur hebben.

Elk aanslaggebied is verdeeld in vier of vijf gewesten naar gelang van de omvangrijkheid der eigendommen en geografische afmeting.

De nieuwe Raad Voor Aanslagherziening zal nagenoeg dezelfde functies voor aanslagen overnemen als door de vroegere Herzieningsraden werden behandeld. De Voorzitter en Vice-Voorzitter zullen leden van de balie in Ontario zijn.

Met betrekking tot de appèltijd voor eigendombezitters wordt de periode verlengd door de bepaling dat de aanslagen 15 dagen voor de datum van inzending van het aanslagbiljet worden gepost in plaats van onmiddellijke terugzending. De tijdsperiode om een appèl in te dienen blijft 14 dagen na de datum van inzending van het aanslagbiljet.

Deze gewijzigde Wet op Aanslag heeft tot doel om rechtvaardigheid en billijkheid te betrachten zowel voor deg emeenten als voor de belastingbetaler.

the Hon. John Robarts
Prime Minister of Ontario

Geef Uw

ADRESVERANDERING

steeds tijdig op aan de Administratie van

CALVINIST-CONTACT

Vergeet vooral niet uw oud adres te vermelden!

Of peace that passes reason . . .

by ANNITA HEIDINGA

Most of you will undoubtedly have read that Miss Agnes Hamstra was fired on Christmas Eve, by Toronto's New Mount Sinai Hospital, because she refused to support the Building Service Employees' International Union as is allegedly required under a collective agreement between the Union and the Hospital. Those of you who read **The Telegram** will have been mis-informed by its labour reporter, Marc Zwelling, that Agnes was not fired; she "quit" and lied about it.

Please permit me to set a few things straight. From September 2, 1969, until December 24, 1969, Miss Hamstra, a recent graduate of Toronto District Christian Highschool, was employed as an aide at the New Mount Sinai Hospital. Her job was to clean, sterilize and prepare trays of surgical instruments.

Many of you have probably been saturated with the following misconceptions:

1. Miss Hamstra knew of the BSEIU's collective agreement at the Hospital when she was hired.
2. Miss Hamstra "quit" on Christmas Eve.
3. Miss Hamstra lied to reporters when she said she was fired.
4. Miss Hamstra was looking for publicity.
5. Someone put Miss Hamstra up to it.

I would like to touch upon a few parts of Marc Zwelling's article as I tell the story behind the firing of Agnes Hamstra.

In September, when Miss Hamstra was hired, no mention was made of her having to join or financially support a union. In fact, Miss Hamstra was **not** told until several weeks **after** she began working that she would have to pay dues to the BSEIU as a condition of continued employment. At that time, along with other new employees, she was summoned to a room in the hospital where a union man was waiting with some papers which each person was told to sign. One by one, each person affixed his signature to the card which the union representative gave them. When Agnes' turn came, he showed her where to sign. "What is the name of the union?" she wanted to know. The union representative looked up and muttered its name indistinctly. A little nervously, Agnes asked him to repeat it more clearly. He was angry as he rattled off the name and growled impatiently: "Sign here!"

"Just a minute," said Agnes, "I'd like to see some information about the union."

"Certainly, you can have information," replied the union man with abrupt impatience. "A constitution will be mailed to you **after** you sign."

Agnes refused to sign the dues deduction authorization card at that time and the union man sent her up to see the personnel officer. As she walked out the door he said, "I'll take this as a refusal, and you know what that means!" "Oh no," said Agnes, "it's not a refusal, it's merely a normal request to know **what** I'll be getting into **if** I sign."

The personnel officer, although equally surprised that an employee (and only an 18-year-old girl at that!) should dare to expect answers to her questions about the union, couldn't conceal his respect: "You're the first person ever to ask about the union . . . All the rest are like sheep. They follow blindly, because it's less trouble that way."

Even the personnel officer wouldn't reveal any information about the BSEIU other than its name. He advised her that she'd better sign, because it would get for her the "good things" of life — money, time off, peace. If she didn't sign within two weeks she was threatened with certain dismissal.

Thus, in that first confrontation, Agnes was warned twice that unless she obeyed orders, she would be fired. She asked for information and received none.

Referring to Miss Hamstra, BSEIU vice-president Mr. A. G. Hearn is quoted in **The Telegram** article: "It amazes me that people will take a job knowing that as a condition of employment they must pay union dues and then quit and make an issue of it." Notice how he avoids using Miss Hamstra's name!

When she was hired, Agnes was **not** told of the contract between Union and Hospital which allegedly stipulates payment of dues for all employees who want to continue working there. When she was surprised with this information, the fact that she evidenced a responsibility, the fact she felt it necessary to make a decision, the very fact that she **wanted** to examine before she made a commitment; all this was frowned upon.

During the two weeks which followed, she phoned the Committee for Justice and Liberty for legal advice. She had already made a decision **not** to support the union if it did not rest upon the sure foundation of God's Word but was not certain how she could best get the point across. At the same time, she was given no opportunity to get a look at what appeared to be the BSEIU's "secret" constitution. The CJL Committee advised her to write a letter to the union stating her position. It also loaned her an old copy of the BSEIU Constitution.

Her letter to the Union declared:

> . . . as I was reading the constitution of the union it struck me that it is based on the false belief that **man**, not God, is the **only** one to serve. This spirit permeates the constitution through the way it blindly prostitutes work to the narrow goal of earning wages. I cannot worship this 'god' you have made of man. Therefore, I could not possibly become a member or even support such an organization. I feel that if I were to support it, I would be lying to myself, to others and to God.
>
> Sir, I hope you can see how important this is to me. I am willing to pay the equivalent of union dues to a recognized charity. I am saddened and have lost a great deal of trust and respect for the so-called 'democratic system' because you **demand** that I hypocritically scorn God by supporting the Building Service Employees' International Union, Local #204, or be fired. In putting this dilemma before me, you are showing a complete disregard for **The Canadian Bill of Rights** which says so clearly that freedom of association and **freedom** of religion are the guaranteed civil rights of every Canadian. Laws that come out merely in the form of empty words with no action for a backbone, do little good, for they lead to a lack of freedom. I have turned to the Committee of Justice and Liberty to help and they have promised to do whatever they can.

Because she did not back down from her stand once she had taken it, she began to attract the serious attention of those concerned. Her supervisors and the Union agents tried to talk her into signing. Her time-to-think-it-over was extended beyond the two weeks. During this time she received very little moral support. She didn't broadcast the news. She just stood; surely, quietly and firmly.

On December 24th, 1969 Agnes Hamstra was quietly **dismissed** by the New Mount Sinai Hospital.

Marc Zwelling "reported" that "Agnes Hamstra had quit . . ." He also presents the idea that she refused repeated offers that a job be arranged for her at Sick Childrens' Hospital (a non-union hospital) because she preferred "to tell reporters she had been fired on Christmas Eve." This is a total twisting of the facts. There was only one casual reference to the possibility of a job at Sick Children's. Miss Hamstra did not prefer to be fired. She preferred to stay at New Mount Sinai, she expected that the Hospital and the Union would honour her Christian belief and show tolerance and, therefore, she did not want to be eased out with a vague suggestion that they would help find a job at the Hospital across the street.

Miss Hamstra was **fired** because she refused to back down even when, at a meeting on December 19, in the presence of a Foundation representative, Hospital and Union representatives bluntly threatened her with Christmas Eve dismissal. The Union arbitrarily rejected her offer to pay the equivalent or even double the amount of BSEIU dues to a recognized charity as proof that it was **not** a matter of money but of conviction — a compromise arrangement which the Ontario Government recently introduced to accommodate civil servants **who** object to supporting the Civil Service Association of Ontario "on the basis of religious or moral convictions."

Agnes Hamstra is a young Christian but not too young to acknowledge responsibility. She stood up because she thought the issue was important. Agnes believed it was her Christian calling to confess the Name of God — the Lord of all of life. In a **free** Canada she is entitled to **refuse** to join or support an organization which she feels operates in a spirit contrary to the very grain-teachings of God's Word.

It is my opinion that Miss Hamstra's rights were violated. They were ruthlessly brushed aside, because she had the courage to stand up for what she believed in. I think it's a shame that she was **fired!** It's long past time for a positive legislative solution to be put into effect so that Christians, too, will have unfettered opportunity to work. I think it's a shame that **The Telegram** would print such obvious distortion of fact and call it a "report."

Marc Zwelling of **The Telegram** did not bother to ensure the reporting of a clear picture (he never contacted either the CJL Foundation **or** Miss Hamstra to keep the facts straight).

Not so Mr. S. E. Lowe from Pickering whose letter of support appeared in the **Toronto Star** on January 2, 1970.

According to The Star of December 24, a young woman was fired from the New Mount Sinai Hospital because her religious beliefs forbade her to pay union dues.

Where is the democratic freedom we speak so much of and the bill of rights? This woman is to be commended for the courage to stand by her convictions.

Where is the voice of our fellow-Christians? Is it raised in anger or in love?

Now I want you to understand, as Christians, that no one could call Jesus accursed and no one could say that He is the Lord, except by the Holy Spirit.

God works through different men in different ways, but it is the same God who achieves His purposes through them all. Each man is given his gift by the Spirit that he may use it for the common good.

So it happens that if one member suffers all the other members suffer with it, and if one member is honoured all the members share a common joy. Now you are together the body of Christ and individually you are members of Him.

Corinthians 12.

FIRST MUSK OXEN TO LIVE IN A CANADIAN ZOO

These three 150-pound calves, only ten weeks old, were captured 300 miles northwest of Yellowknife in the Northwest Territories after an eight-man expedition from the Calgary Zoo spent 15 days pursuing them. They were captured by having a helicopter chase a herd of musk oxen into one of the Arctic lakes which dot the country side. The calves are being fed powdered milk, supplemented by some willow branches and hay. When full grown, the males may weigh up to 900 pounds. (Calgary Herald Photo)

CALVIN COLLEGE CURRICULUM COLLOQUIUM

January 22-23-24, 1970

"The Dilemma of the N.U.C.S."

The climax of this praiseworthy attempt, to bring different schools of thought on Christian Education together for discussion, came during the final hours of this conference.

An illustrious audience, among which Dr. Spoelhof and scores of other Calvin College professors, had just heard Dr. DeGraaff outline the urgent need for a school-system in which the pupil be led to a deeper understanding of the character of his believing, in order that he be able to take up his manysided religious calling, become a radical Christ-disciple, when Rev. Walhout took the stand.

On the first day, the speakers from the various U.S. Christian and secular colleges had clearly demonstrated the superficiality of much of their christian thinking.

The second day, with professors Edgar Boeve and Bernard Zylstra as principal speakers, had given the conference a more meaningful momentum. A turning point came when Dr. Howard Rienstra, dean of students and professor of history at Calvin College, in response to Dr. Zylstra's paper on "Christian education through Social Studies", discarded his prepared reply and spontaneously endorsed by and large Dr. Zylstra's approach.

In this almost last phase of this conference searching for a Christian approach to curriculum, Rev. E. Walhout had the floor as first respondent to Dr. DeGraaff's contribution on "The aims of Christian Education, with particular emphasis on the place of the Bible in Christian Education." Rev. Walhout, as a former Highschool Bible teacher, and currently a home-missionary in New York State, was expected to make the rather routine, middle of the road presentation. As a respondent he was to give a critical evaluation of the paper, show its weaknesses and offer alternatives.

After a bit of a fumbling start, it soon became clear that here was a respondent who not only completely agreed with Dr. DeGraaff, showed a keen insight in his intentions, even expanded it skillfully, but who also had the unusual honesty to admit that through the advance reading of the presentation, his insights in the Bible and the life of the Christian had been greatly deepened. For which he thanked Dr. DeGraaff. This to me was the highlight of the conference.

During the colloquium it became increasingly clear and was finally openly stated by Dr. DeGraaff, that his position and approach and that of Dr. H. Triezenberg, the curriculum director of the National Union of Christian Schools, were poles apart. This most unique happening, where not only once, but twice the principial position of the "Canadian" professors, as Drs. De Graaff and Zylstra are being called, was enthusiastically endorsed, confronts the NUCS with the most urgent question of reexamination and re-evaluation its present course.

Christianly, truthfully, openly the National Union of Christian Schools has been shown a "new way". No matter which way the NUCS goes or what choice it makes, never will it be the same again.

Bert Hielema,
observer sent by the Niagara Peninsula Chr. Highschool Association.

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will be DATED	will be MAILED	Closing time for ADVERTISEMENTS
February 19	February 13	February 11 noon
February 26	February 20	February 18 noon
March 5	February 27	February 25 noon
March 12	March 6	March 4 noon

The Maritime Monitor

The Maritimes always have felt the calming influence of the ocean. Nowhere in all the provinces of eastern Canada you are farther than 100 miles from the Atlantic, with its regular rhythm of never ending ebb and flow.

In former articles about the Maritimes one could read about the fresh air we breathe and the clear water we have, but also the absence of the rat-race which is killing so many people.

Not that you don't have to work hard here. Very much so; but the pace is calmer, less luxurious, more peaceful.

The beauty of nature is gorgeous. Great are the works of the Lord in all the seasons and the climate is wonderful, especially this winter. But to see the young churches grow and give praise to the Lord and service to fellowmen is especially attractive to those who have the Love of Christ in their heart. The Holy Spirit is working very much also here.

You wonder why so many people also of christian reformed and reformed conviction are staying away from this part of Canada; why some churches in Ontario and B.C. and Alberta are overcrowded, and why the Maritime reformed churches have such a meager membership.

Of course, the economic situation plays a big role. The employment is not better than in Ontario, perhaps somewhat worse. But none of the energetic and skilful people who know their trade are without a good job.

Yesterday (Jan. 6, 1970) I read in the Daily Gleaner, the Newspaper of Fredericton: "FUTURE BRIGHT FOR LIVESTOCK, POULTRY".

Beef, hog and poultry industries have a good prospect in New Brunswick at least. In a Panel discussion during the New Brunswick Agriculture Outlook Conference, several VIP's spoke honest and encouraging words. For dairy farming the outlook is not so bright, but all other farming like beef, poultry, potato farming seem to have a good future.

This all is written to draw your attention towards the East. We need christian people here. People and especially young people who can face a challenge with God leading them. People who want to row up against the current of making the most in the shortest time and live it up in this fair land. People who believe that the earth is the Lord's and the fulness thereof. But it must be proclaimed and lived and therefore we need christians. We have lots of room!

Take for instance **Charlottetown** with its Christian Reformed Church of ± 30 families and its beautiful church facilities. That communion is working hard and with joy, very much aware of the challenge of God's rule that should reign over the hearts and lives of the Islanders of **Prince Edward Island.**

With their pastor, Ed Den Haan, the church is preparing for a lively and Spirit-filled program for the New Year. The call is heard: "You shall be My witnesses" and so this spring an Evangelism conference is going to be held at Charlottetown. In the future they see much work in evangelism on the beaches, during the tourist season. Don't forget that there is also a University at Charlottetown! Through cooperation with the Presbyterian Church they hope to get the Back to God Hour on the air soon! So that this blessed ministry is going to be heard to back up the evangelism work, and vice-versa.

As you see, the church of Charlottetown is alive for Christ and looking up to God. But you better have a look there yourself to be convinced of the necessity of joining hard working people of God who live as a very close family.

But let me tell you also about the churches of Nova Scotia. Apart from the splendid valleys and the swift running rivers and brooks, the great variety of trees and the recreation in the vacation, there is also the manifold working of the Spirit of God in His people.

Let me tell you about the Consistorial we had at Truro last November 10. Deacons, elders, pastors and other interested people from the Maritimes met to hear Mr. Peter Zwart speak to the deacons about their task. He instructed the deacons to be deacons indeed and encouraged elders to mind their own business not only in Consistory, but also at classis and Synod. How true! The deacons in the Name of the Head of the Church must stand up and be counted, for there is much work for them.

Mr. Feddema, the well-known representative of the All Ontario Diaconal Conference in Korea, went around in the Maritimes to show slides and tell about the work and the challenge for the CRWRC. He was much appreciated.

Truro is a city where much is happening anyway. Especially in evangelism. At this time pastor Dirk Hart with full backing of his congregation leads the organization of the Central Nova Scotia Evangelistic Crusade as chairman. The Crusade is to be held D.V. April 26-May 10.

The evangelist speaking will be the Canadian-born John Wesley White of the Billy Graham Crusade Team. We rejoice in seeing Truro's congregation coming to life in Christ in a great way. Outreach is growing. They have Bible clubs with 76 children in it. 40-50 young people and adults are engaged in regular Bible study and discussion.

That is a congregation of 44 families, busy like bees for a great part, working as long as it is day. The night comes in which nobody can work.

And if you wonder for whom you should pray at this moment, pray for the strength for pastor Hart and his family and congregation and all the christians preparing also in this Crusade.

One of the striking things also in Truro and in Fredericton, New Brunswick is the growing participation and involvement in the worship services, especially on the Feasts and special Days of prayer. Like in other places there is a growing awareness that it is the congregation that is at worship. It was interesting to see the Christmas liturgy of Truro's CRC, where all the societies and clubs and Sundayschool were integrated in one Christmas service. A sound idea. The preaching was central but even so the response of the whole congregation was fitted according to the occasion. To have Christmas: Thank the Lord! but let us do away with all those tiring and unnecessary christmas parties. Many of them are simply a loss of time for God's Kingdom and could be spent with needy, lonely and lost people and young people.

The New Year's service was a prayer service with the theme of Ps. 90:17! Again with members of the congregation involved in scripture reading and prayer. How good to see the Scriptural example followed of Acts 4:31. And at the end of 1969 the consistory could praise God that the budget was more than met! Thank God for Truro.

2½ hours of driving west over Highway 14 with all its bends and hills you arrive in Kentville. That is the biggest CR congregation in the Maritimes with ± 70 families. They say that the soil is very good. No wonder that many farmers are going there. The climate is strongly influenced by the Ocean. It is a thrill to smell the salt water again. From Strathroy in Ontario pastor Hilbert Vander Plaat came to Kentville to serve this rural church and equip the saints for service and outreach and witnessing, while comforting them with the love and forgiveness of the Lord. By and by the urge is growing also in Kentville to do whatever is possible in their rural area, where most people belong to a church, to bring people to the knowledge of Jesus Christ. An evangelism conference is planned this spring also here and the Lord's Supper is being celebrated every 2 months. When you come to Kentville, look for a giant "tentroof", for that is their churchbuilding.

In contrast to this you will not find a characteristic building in **Halifax.** To find the church of Halifax is like finding a needle in a haystack. The church gathers at a big manse at 5651 Inglis Street. But what a surprise when you enter that manse and come in the beautiful parlor, where all the colors are chosen with taste and the chapel is a place where a man in all quietness can listen, meditate and praise God. The pastor, Jerry Dijkstra and his wife live above the church. Lately I heard that the small membership of this church is growing a bit. It is a struggling congregation in this big harbor city. Pray that the Lord send laborers in His harvest, because also in Halifax the harvest is great, but the laborers are few.

But let me tell you about the Baby of the CRC in Nova Scotia: **New Glasgow.** Pastor Jacob Binnema was chosen as its nurse for the trial period the Home Mission Board has given this church. Within 3 years, so was decided in 1968, the church of New Glasgow should be able with the Lord's help to show its evangelical potential.

After many declines the congregations of Truro and New Glasgow called Minister Binnema and he works there now as Home Missionary together with a thankful and willing congregation. And the Lord is blessing this church with grace and zeal. The pastor's family give a good example of involvement, since their home at 398 Meadowlark Drive is catechism-classroom and Bible school, besides being a parsonage.

But we cannot wait in New Glasgow. Pretty soon big plants are going to be built and industrial potentials are growing. More people are coming in. Contacts are growing and the congregation understands the challenge more and more. In the Prayerguide you might have read that the church there needs your intercession to be Living for Jesus as a channel of His Love. We visited New Glasgow and saw the place where the church has bought a lot. We saw pastor Binnema stand between the trees and shrubs, at the place where we hope the pulpit will be built for the further proclamation of the Kingdom of God. And it is our prayer: "Lord give it, that it will be seen again in that You give Your blessing where Love of Christ dwells!"

This expansive Roosevelt home on Campobello island, New Brunswick, became an international park with signing of an agreement in Washington by President Johnson and Prime Minister Lester Pearson in 1964. It was donated by a New York family. The U.S. and Canada share the maintenance cost.

In New Glasgow, too, they are working to get the Back to God Hour on the local Radio. Now they worship in a place where they can have 100 people and already they worship there often with 90.

But to come to all these churches you have to pass the church of **Fredericton,** located at Nashwaaksis on the North side of the St. John River. How beautiful is the St. John Valley, and picturesque New Brunswick!

However, in contrast with the other C.R. Church, the congregation of Fredericton is declining sofar.

During the last 2 years we lost 9 families and gained 1 back. This was partly because of the military men located in Cagetown and Oromocto. They were transferred to other places in Canada and Germany. This way we lost 4 families, others went because of economic reasons and others could not accept the isolation, for you may consider an area with a radius of 250 miles the area of the Christian Reformed Church of Fredericton. So there is room for expansion!

14 families of the church come together for worship. The greater part of it is much involved in church- and evangelistic work. And let me have the privilege and the pleasure to report that also through the faithful work of the former home missionaries the congregation is a close-knit family in Christ. The Young People deserve special mentioning because of their zeal and love for the Lord.

With three avenues of evangelism in the jail, the reformatory and the York Home for Senior citizens, besides a flourishing Calvinette Club and a growing Cadet Club, a fine Men and Women society where we study the Discipleship series: "The Holy Spirit" and benefit from the penetrating discussions, the congregation is busy. There is (praise God) no spirit of defaitism but a spirit of hope. Contacts are growing on all sides. The SWIM groups of the last years have created a lot of good will in the neighbourhood and through their love have caused that a group of senior citizens appear in our second service every Sunday. That is the Lord working through young people! Contacts are growing with Inter Varsity at the Universty of New Brunswick at Fredericton.

It is a city of opportunity for the Church. The trend of secularism is strong. The use of drugs is growing fast in the city. Crime and vandalism rise in proportion.

The jail services of our congregation bring us in contact with needy families. There is a great reward in following up in the line with Romans 12:16, namely: to associate with the lowly. The outreach is growing and it is blessed.

So we love to have you here if you would find a way to make a living here. Come over and help us, you young people and young couples who are not yet spoiled by luxury, who have the heart filled with the love of God through Christ in you, and feel a calling to serve Christ on this side of Canada.

Nevertheless we rejoice here in the Maritimes because of the great works the Lord has done in 1969. He gave us as a christian reformed church 6 congregations, filling all the places with His ministers, elders, evangelists, deacons, enthusiastic young people, faithful and hoping people to face the usual trails and battle, but also the unusual challenge to be reformed witnesses, which means that the redemption of God through Christ Jesus is meant for all areas of life.

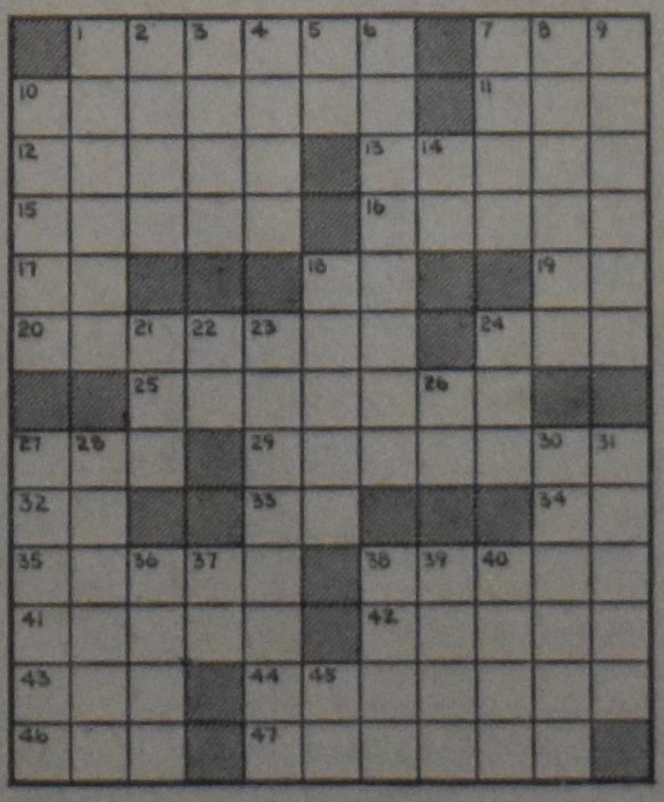
We expect great things from God in 1970, so that we can attempt great things for God.

(Rev.) Anthonie Vanden Ende,
Nashwaaksis, N.B.

CROSSWORD PUZZLE

ACROSS
1. More reckless
7. Arabian garment
10. Remove air
11. Obtained
12. Once more
12. Part of a teapot
15. Stores
16. Tidal flood
17. The (Sp.)
18. —— facto
19. Steamship (abbr.)
20. Cut
24. Wager
25. Stupidly
27. Eccentric gear
29. Neatest
32. Baseball abbreviation
33. Part of "to be"
34. Conjunction
35. Writer of fables
38. Girl's name
41. —— pigeon
42. Lariat
43. Denary
44. Corrected
46. Large worm
47. Required

DOWN
1. Treat
2. At a distance
3. Cut
4. —— Brinker
5. And (Latin)
6. Planted anew
7. Eager
8. Paris exchange
9. Authenticate
10. Women (sl.)
14. Quaker state (abbr.)
18. Heavy fabric
21. Vigor's partner
22. Prefix: into
23. Drumbeat
24. By the ——
26. Measure (Chin.)
27. Simple
28. Rugged mountain crests
30. Covered with carbon
31. Tire surface
36. "—— and Lovers"
37. Hawaiian bird
38. American Indian
39. Female deer
40. Dip out
45. Personal pronoun



SOLUTION to previous Crossword Puzzle

KOOP BIJ DE ZAKEN DIE IN C.C. ADVERTEREN!

Ontario Medicare Plan

(Canadian Scene) — The introduction of medicare into Ontario through the OHSIP (Ontario Health Services Insurance Plan) which started on October 1st, 1969, has confused many people. What kinds of insurance are essential for protection against hospital bills and medical bills? The question is asked most often by newcomers to Canada, and senior citizens who are no longer employed and therefore without group coverage.

It should be clearly understood that to be covered against the high cost of illness, every individual must have **two** kinds of health insurance. There are **separate** insurance programs run by the Ontario Government for hospital bills and medical bills. OHSC is for hospital bills. OHSIP is for medical bills.

The Landed Immigrant — Medical bills for a landed immigrant and his family are no longer a burden. The new OHSIP program provides immediate coverage. The immigrant must make out his application which is effective from the day of application. This does not apply to visitors on short stays to Canada because there is a 90-day waiting period for all applicants in Ontario before the insurance becomes effective. **Only landed immigrants get special instant coverage.**

OHSIP pays physicians services that are medically required. Fees for doctors, office visits, house calls, hospital visits, surgery, obstetrics, X-rays, and other laboratory work are all covered. The Plan pays 90 per cent of the Ontario Medical Association fee schedule. Most hospital outpatient clinics accept this as full payment and many private physicians do also. Some physicians may bill you for the extra 10 per cent or may charge higher rates but they are obliged to inform you of this prior to giving service. OHSIP does not cover dentist's bills unless the dentistry is done in the hospital. It does not pay for prescriptions. It does not cover ambulance service because the separate hospital insurance does this.

How to enroll in OHSIP

(1) Employers with 15 or more employees must make arrangements for employees' coverage and deduct the necessary premiums: $17.70 every three months for single persons; $35.40 every three months for a married couple; $44.25 every three months for a family. You can get assistance from the Ontario Government toward paying these premiums IF your taxable income during the previous year was: single persons, not more than $500; for a couple, not more than $1,000; family, three or more, not more than $1,300. To be eligible for such assistance, you must have lived in Ontario for the past twelve months. (2) If there is not a group where you work, you must apply for your own OHSIP coverage. Application forms are available at banks, hospitals, your employer or government offices.

To be covered by OHSC insurance, you must be enrolled (paid in advance) for 90 days before your first claim. The premiums are $16.50 every three months for a single person, $33 every three months for a married couple, and $33 every three months for a family. The law requires employers who have 15 employees to deduct the premiums and forward them to Ontario Hospital Services. Some employers pay the entire premium, some pay half of the amount, and others just take the entire cost out of the employees' wages.

Older persons who receive the full Old Age Security Pension (111.41) monthly, that is the regular pension plus the supplement, can qualify for free OHSIP. But they must apply for it through the Ontario Department of Social and Family Services. Free hospital insurance for pensioners is based on their liquid assets (cash and bonds, but not a house).

The Ontario Hospital Services Commission will pay hospital bills if you require admission to hospital or treatment in a hospital emergency department within 24 hours of an accident. If you request a semi-private or private room, there is an additional charge. Ontario hospital insurance pays only standard ward accommodation. Remember, this insurance does not pay for physicians and surgeons fees — that is why you must have OHSIP coverage too.

For Newcomers to Canada: Because there is a three-month waiting period for hospital coverage, there are two plans which cover newcomers to Canada on hospital bills before the government insurance (OHSC) takes effect. One plan is Hospital Medical Care, 700 Bay Street, Toronto 2. It provides hospital insurance for those first 90 days and also offers an accident insurance plan. Hospital Medical Care can cover both visitors to Canada and landed immigrants. Another plan, Blue Cross, provides hospital coverage for the first 90 days for immigrants only. Blue Cross is at 24 Ferrand Drive, Don Mills, Ontario. These plans only protect until the government plans take over.

Oil looks for growth to continue*

The international oil industry sheds the sixties and confronts the seventies with hopes that the next decade may be only half as fruitful as the last.

The decade saw the emergence of Holland and the North Sea as the world's largest single source of natural gas — an event which has and will continue to transform the energy economy of all Europe.

Another major development was the evolution of Libya from a have-not nation to the world's fifth-largest oil producer. This, too, had its influence on the European energy picture, as nations on the continent shifted from Middle East to North African supply sources.

Other oil events of the sixties that vastly changed market and supply arrangements included the discovery of major oil and gas deposits in Australia, Egypt, Algeria, Alaska, Ecuador, Colombia, the Trucial Coast states, Nigeria, Portuguese Cabinda, and western Siberia.

It was the decade of the offshore surge. And the hunt for submarine oil — confined largely to the Gulf of Mexico before 1960 — burgeoned to embrace nearly every important body of water in the world.

Politically, the sixties were checkered for oil. Some developments, such as the complete turnabout in Indonesia, worked to its advantage. Others — nationalization of the industry in Syria, Bolivia, Ceylon, and Burma and coup d'etats in Latin American, African, and Middle East countries — shook the industry but failed to swerve it from its basic strengths.

New concepts. The closing decade has, most importantly, brought significant new concepts and ideas that will drastically change and shape the oil industry of the seventies. Foremost of these is the realization that given the proper geologic setting, oil and gas can be found almost anywhere on earth — perhaps not in such plentitude as the Middle East, but certainly in commercially viable quantity. Ten years ago, no one would have predicted the discoveries in the North Sea or on the North Slope of Alaska. Today, however, the industry scans the entire Arctic region as a producer of the future, while the North Sea has only begun to reveal its riches.

Another development of the sixties was international shipment of natural gas, liquefied. The LNG concept now sweeps the world, and Algerian gas warms the homes of Britain, France, and Spain, while Alaskan gas does the cooking in Tokya. Soon, Libyan gas will flow to Italy and Spain, Brunei gas to Japan, Abu Dhabi gas to Japan, and Algerian and Venezuelan gas to the U.S. East Coast.

As a result of these developments and refinements of technology to come, natural gas — once an unwanted by-product of oil production — becomes an international commodity every bit as important as crude oil.

On the dark side of the past decade. two wars jarred the oil industry. The Arab-Israeli conflict of June 1967, rocked the industry to its roots as oil flow from the Arab lands to consumer countries of the west dried up for a time. The incident had its serendipitous side, however, for out of the conflict came the concept of the mammoth supertanker — big ships 300,000 dwt and up — that could carry several million bbl of oil in one trip. At least one 500,000-ton tanker is now in the early construction stage.

Forced to the mammoth-tanker idea by the closure of the Suez Canal, the industry realized in the late sixties that, economically, rounding the Cape of Good Hope with Persian Gulf oil could be accomplished as successfully as the old canal route. While all would like to see the waterway back in use, its essentiality to the industry has definitely faded.

The civil war in Nigeria has retarded discovery and development of that unhappy country's huge oil potential. When the conflict began in mid-1967, Nigeria was well on its way to major producing status, with output of 566,000 b/d. At the height of the fighting, all production except Gulf Oil Co's offshore fields was shut down. Last year, however, the Shell-British petroleum partnership resumed some onshore production, and in first-half 1969, output soared again to an average 537,000 b/d. The second-half of 1969 has seen a falloff, however, due to renewed attacks by Biafran forces on Shell-BP installations.

What's in store? Facing the seventies, international oil is in for some surprise, pleasant and unpleasant.

The adverse propects: Increasing harassment by governments, both of producing and consuming countries, largely in the realm of prices. Producers want higher prices, consumers lower ones. In between stands the international oil company.

In all probability, however, the seventies will bring some new trump cards to the hands of the oil companies. These will enable them to take a stiffer stance with Middle East producing governments against added taxes, higher prices, and lower profits.

For one thing, we predict the discovery of giant oil fields in the North Sea. These deposits, only hinted at so far, will completely change the supply pattern for western Europe. With enormous supplies of crude oil on the European "north slope," demand for Middle East and even African oil will dwindle, and Britain, Norway, and Holland will become the energy merchandisers of the west.

For another, western and southern Africa, along with North Africa, will continue to whittle away at Middle Eastern markets. Indonesia will capture more and more of the rich Japanese crude market, Venezuela and Canada will take more of the U.S. market, along with Alaska, and by the end of the seventies, the Arab lands and Iran will be "runnin' scared."

In the seventies, Russia will pull in its horns as a threat to free-world crude markets, The Soviets will be hard-put to meet domestic demand at home and in the satellite countries. They may well tire of supporting Cuba's energy market and cut the apron strings to that Caribbean country.

Already, they are urging the Communist satellite countries to find new sources of oil in Africa and the Middle East.

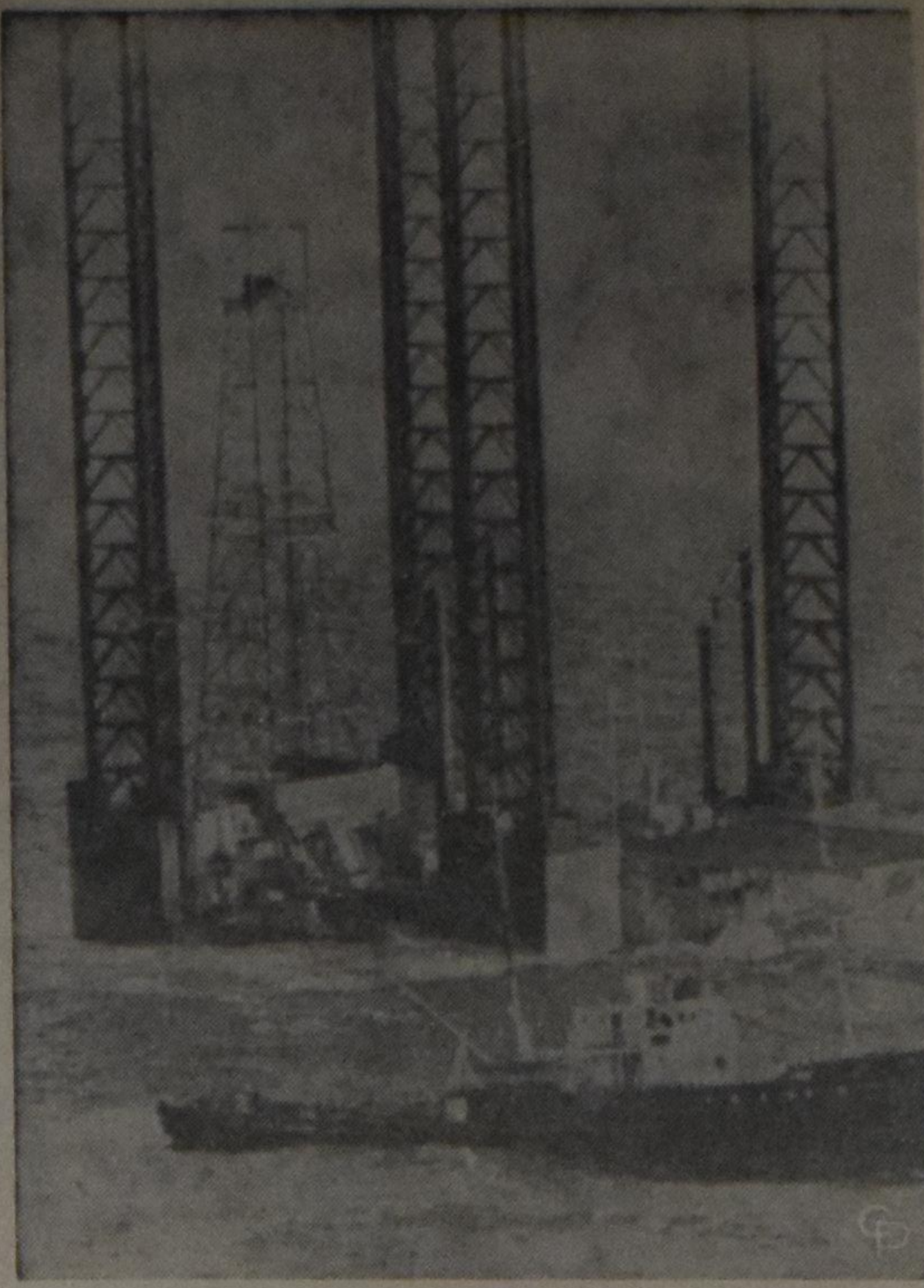
In natural gas, however, the Russians will present another face. Supply agreements with West Germany, France, and Italy may well be followed by similar pacts with Spain, Greece, Yugoslavia, and Turkey. The Soviets have the world's largest-known natural-gas resources, and these will be exploited to the hilt in an effort to earn more hard currency abroad.

So while the seventies may have their dark side, many bright prospects abound for oil. Despite war, politics, and governments, the statesmanship of petroleum will make the most of all of these.

*) From "Oil and Gas Journal", Dec. 29, '69.

Report prepared by:

Frank G. Gardner, International Editor
Les Van Dyke, Management Editor
Dave Stormont, Refining Editor



GALE SINKS OIL-DRILLING RIG—Helicopters rescued all 27 men aboard after a savage North Sea gale capsized and sank the British oil-drilling rig Constellation (above) in pre-dawn darkness.

FAIR AND WARMER?

OTTAWA REPORT

Liberal discontent

by NORMAN CAMPBELL

Parliamentary Press Gallery.

(Canadian Scene) — Sooner or later every Canadian Government has faced dissatisfaction among its own followers. Often, though not frequently, members have crossed the floor of the House of Commons from Government benches to Opposition and vice-versa.

Nevertheless the declaration by Perry Ryan, the MP for Toronto-Spadina who has many ethnic voters in his constituency, that he could no longer support the Trudeau ministry excited unusual interest. Coming, as it did, after the severe criticism of the Government by Philip Givens, Liberal MP, who attacked it for failure to grapple with urban problems, and Murray McBride, Liberal MP, who condemned it for instituting diplomatic relations with the Vatican, the Ryan move caused more than ordinary discomfort to the Government.

Mr. Ryan's chief reasons for his action were failure of the Trudeau government to grapple with the problems of the large municipalities; its scaling down of Canada's NATO commitments; its alleged hostility to the United States; and its alleged order to cut down on immigration in order to preserve the English-French balance in Canada.

Many urban Liberal MP's feel that there should be more direct dealing between the large municipalities and Ottawa. The resignation of Hon. Paul Hellyer from the cabinet was an expression of this feeling. However, even those who think Ottawa should be taking more initiative in the matter, are ready to concede that there are constitutional problems with which Mr. Trudeâu is perhaps better qualified to deal than they. Nevertheless, unless the distance between Ottawa and such metropolitan conglomerates as Toronto is lessened, an increasing dissent among Liberal members can be predicted.

Liberal criticism of the NATO policy had been expressed before Mr. Ryan made his public. Where Mr. Ryan did surprise was with his declaration that the government was turning off the immigration tap in order to protect the numerical position of French-Canadians. Mr. Ryan said he strongly believed that the inner circle of the cabinet (apparently Trudeau, Marchand and Pelletier) "has instructed the immigration department to cut back on European immigration to keep this (English-French) balance." Ostensibly the government tied the immigration flow to employment levels in Canada, but Mr. Ryan said immigrants seem to have no trouble getting jobs.

On foreign policy, Mr. Ryan said, Canada's image in Europe has been badly hurt by her decision to reduce NATO forces. This was a blow at the United States as was Canada's seeking recognition between this country and Red China at the expense of Nationalist China. These things and Canada's welcome mat for draft dodgers and deserters from the United States added up to an anti-American policy.

Winter Issue of International Reformed Bulletin Devoted to World Relief in the Mission of the Church

(Grand Rapids, Michigan) Seven of the eight contributions to the International Reformed Bulletin, Winter, 1970, consider the role of diaconal aid in the church's mission. The title is "World Relief in the Mission of the Church." The contributors are from The Netherlands, Nigeria, Korea, United States and Mexico. Two presentations, one by Professor Bertha Siertsema of the Free University of Amsterdam and the other by Paul G. Schrotenboer, General Secretary of the Reformed Ecumenical Synod, provide the basis for a discussion of various aspects of the motives, scope and problems of world relief.

The collection of essays is unique in that it is the first to present views of Reformed writers from such varied national backgrounds on diaconal aid. (RES)

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Schools and Covenants

①

Should christian schools be parental schools?

For many faithful supporters of our christian schools, the very question smacks of a revolutionary spirit, of tearing apart what has so painfully and laboriously been built up in the last twenty years. The history of our christian school movement in Canada seems solidly built on the basis, that parents are responsible for the education of their children. Some school societies have the word "parental" in their very name. To ask the question, whether christian schools should be parental schools, is a risky business.

Yet we must not be fearful of asking such questions. For if we are truly reformed, we are never satisfied with what has been achieved. We believe that we must constantly submit all human activity to the test of God's Word, to see if man has not somehow distorted God's will into man's will. For instance, we must constantly watch over the church of which we are a member, to see that it is truly a church of Jesus Christ. We must test its preaching, to see to it that preaching is fully the dynamic message of God. We must test its government, to see that it truly serves the Body of Christ. We must test its liturgy, to see to it that worship is proper worship, truly God speaking and man answering, truly a joyous occasion.

And so we should not be afraid to ask our question: should christian schools be parental schools?

The problem

Many people will immediately retort, that Deuteronomy 6:6, 7 clearly answers the question. For it says: "Let these words I urge on you today be written on your heart. You shall repeat them to your children and say them over to them whether at rest in your house or walking abroad, at your lying down or at your rising." (All quotations are from the Jerusalem Bible, unless otherwise noted.)

But do, in fact, these words lay foundation for saying, that education is a parental affair? I believe that a careful reading of Deuteronomy will reveal that this passage does not talk about education of children, certainly not in such a direct way that educational theory can be built on these few words. I also believe that if we indeed get rid of our dependence on these words as a foundation for christian education, then much confusion among us and much fruitless difference of opinion can be removed. For if we build our educational system specifically on these words we can expect problems in our christian school movement. We can expect problems about the nature and location of authority — who is the boss in the christian school so to speak. Do parents employ board members? Do parents employ teachers? Do board members employ teachers?

For our foundation is wrong; and on a wrong foundation you can only hold up crooked houses. These houses may look all right for a few years, but sooner or later cracks will appear in the walls, and floors will begin to sag. Even if you make periodic repairs, sooner or later the whole house will have to be demolished. For its foundation was wrong.

Let us, together, begin a reading of that fascinating book of Deuteronomy, and discover what the Lord tells us.

The hearers

We must first note who the hearers are of the words. The writer of Deuteronomy obviously tells us of the leader of a nation addressing his followers shortly before his death. All through the book we find references to Moses' impending death. (1:37, 3:26-28, 31:16, 31:28-30, and from chapter 32 till the end of the book). And so the book of Deuteronomy is the book of the last will and testament of the man who led Israel out of the house of bondage, who suffered with his people and for his people all these years in the desert, and who now so desperately wages an almost futile battle to keep them close to the Lord.

Almost futile! Just note that passage full of humour, of knowledge of sin, of knowledge of his people, 31:28-30. At the end of his work, just before the finally summary poem, when the hard work was done, Moses calls together the elders and the scribes, the government of Israel, and he says: I know that you stupid people will pay no attention to my testament at all. You'll do precisely your own will, and you'll meet all the disasters I have predicted, for you will provoke Jahweh. At least Moses was realistic!

In any event, we see how Moses calls together his people for some educational sessions. He teaches the Israelites how they are to behave toward one another and toward the land to which God had led them. Most of the time all the people are there, sometimes only the leaders.

His first speech is an historical review to all the children of Israel (1:3). His second speech (beginning at 5:1 to chapter 27) again is to all the people.

It is crucial to keep in mind that **all of Israel** is being addressed in those first 26 chapters. Moses must have sat or stood on a rise of some kind — sat probably, for he was an old man. Stretched out in front of him were the people of Israel, the scribes and elders he had appointed as government (1:10-15), the judges (1:16-17), probably the tribes in their own groups, and families together, grandfathers, grandmothers, fathers, mothers, children, slaves, and of course husbands and wives and single people. Not all Israel families had children; not all adults were married.

In other words, in front of Moses sat the whole community of wanderers, about to settle. And the community consisted of people who were all different from each other, each with unique gifts that God had given them, each capable of being steward of the land that Jahweh was about to give them, and yet united in being members of the covenant that God had established with Abraham, and re-concluded on mount Horeb. Saying it a bit differently, the words of Moses came to thousands of individuals, yet none of the individuals are to be seen separated from the community of which they were a part. Indeed, when Moses says, "Jahweh your God commands you to observe these laws and customs; you must keep and observe them with all your heart and with all your soul," we must understand the word "you" to be plural and singular both. Moses is charging each individual Israelite, as well as the whole community (people) at the same time.

This becomes clear, for instance, when you read chapter 2:4-13, where Jahweh says that He has given other lands to other people; not little plots to individuals, but a big piece to a community, e.g. the community of the sons of Esau and Lot. And yet, of course, many of Esau's sons, and those of Lot, owned little plots within that community.

I trust we understand this crucial point. For only if we understand it can we begin to understand 6:6, 7 and other verses properly.

What is the concern of Moses?

His concern is simply to tell the people of Israel once again who they are and what they are to become.

He begins by telling them where they came from: from Egypt and from a long haul through the desert. He tells them too that if it had not been for Jahweh they would have perished long ago. And yet they grew, and became a people of numerous fighters; so numerous that Moses could not govern or judge them all by himself.

We must be careful at this stage not to read into those words of Moses theories of government and judiciary. The danger with this passage (1:8-18) is that we spin theories of government and justice out of these simple givens. All Moses is really doing is making a loaded observation. Let's paraphrase it this way.

Jahweh says to His people: In front of you you see the land which I am in the process of giving to you. Take it into your possession, for that's what I promised to your forefathers, Abraham, Isaac and Jacob and to their descendants. Say, talking about descendants of whom I promised millions to these three forefathers. You're quite a crowd already, so numerous in fact, that Moses can't even govern you alone any more, or settle all your differences. See how I, Jahweh, keep my promises?

(By the way, if you have a sense of humour, you'll notice how Moses

(Continued on page 12)

EDGAR S. MOULD PLANS HIS CHECKER STRATEGY: Mr. Mould, now 79, can claim to be the dean of all columnists in Canada. He has been writing a checker column for 44 years. Winner of three Canadian championships, he now restricts his games to playing by mail with people in England, Australia and the U.S.A. This way he can play eight games at once which often take a year to finish. Before air-mail days a match with Australia took six years to complete.

THE WORLD AROUND US

SYRIA

Syria is a country full of strife and internal dissention, as well as the most vigorous exponent of Arab nationalism. Actual power is vested in the military junta led by Defense Minister General Hafiz al-Sad who came to power in February 1969 by ousting his predecessor General Alah al-Jadid. Supposedly the government is made up of a civilian-military coalition, but the military clearly has the upper hand. The civilian part is made up of the radical Marxist faction of the Ba'ath party which seized power in February 1966.

As can be expected in such a situation, the government is anything but stable; factionalism is rife, not only about political questions, but also because of the numerous personal and religious differences which are present in a country such as Syria which has a multiplicity of ethnic and religious groups and a diversity of cultural backgrounds. The lack of mature leadership further complicates the problem of achieving stability, tranquility and political progress. The middle classes are generally dissatisfied with the lower classes, and they in turn, although favoured a little by the regime, are also discontent. In addition to the Marxist wing of the Ba'ath party, there is another left wing element within the party which does not have power, but is trying to obtain it. There is a pro-Nasser group which is jockeying for a position of greater influence, and there are some army generals who would like to take over the position now held by the Defense Minister, General Asad. He has sought to strengthen his position (so far successfully) by installing his followers in civilian posts, as he already has in the army positions.

Relations with foreign nations are equally confused. The attitude toward the United States is extremely hostile because she is seen as the country behind the Israeli victories in 1967 because of the military assistance that was given. Because of this, the Soviet Union has made great gains in Syria by furnishing arms and extending economic assistance. The Syrian government, nevertheless, has not recognized the November 22, 1967, United Nations Resolution regarding the basis of a settlement of the Arab-Israeli dispute, although Egypt and Jordan have done so. The refusal of Syria to recognize the Resolutions also leaves the Soviet Union in a quandary because the attempted peace settlements urged by the Russians are based on this. Yet, the one Middle East country that seems to move closer to her will not work together with the Soviet Union.

Syria has probably been a most intransigent hard liner in its relations to Israel. A large share of the responsibility for the Six Day War must rest with Syria. She promoted Arab guerilla actions against Israel from bases in Jordan, and kept up an almost constant firing of Israel settlements from the Golan Heights. These heights are now in Jewish hands, and are not likely to be returned but Syria has not given up its fight. Extensive assistance has been given to fedayeen groups in Jordan and Lebanon. A Syrian guerilla force has been set up, the Sai'qa, to keep up the battle against Israel. But the Damascus government is clever enough not to allow too many raids to originate from Syrian soil. Instead the Syrian guerillas are operating from Lebanon, which consequently has been hard hit by Israeli retaliation raids.

Relations with Egypt should be excellent, considering that both countries proclaim the necessity for Arab unity and their undying hatred against Israel. But this is not the case. The two regimes have never been able to reach agreement on the form and leadership of a United Arab state, and are not likely to do so in the near future. In reality, both Damascus and Cairo are rivals for the leadership of the Arab unity movement. Each must pay lip service to the concept of unity, but each strives against the other for dominance. The United Arab Republic has obviously much more prestige and power in the Arab world, but this does not deter the Syrian leaders. They keep putting their own objectives first, thus effectively preventing any Arab unity from becoming a reality. Syria does not seem to realize that this is to the advantage of Israel, the enemy they have sworn to destroy.

Syria's leaders have tried to appear more radically Arab nationalist and anti-Israeli than Nasser. Damascus has refused to participate in any negotiations for a peace settlement; she did not attend the 1967 Khartoum 'summit' conference of Arab nations; and boycotted the Islamic Summit conference at Rabat in September, 1969, because the summit was a symbol of the conservative regimes. This attitude on Syria's part has forced both Jordan and Egypt to be very cautious in public regarding a settlement, lest they be charged by Syria with being 'soft on Israel' — a charge which can have serious complication among the Arab people today considering the volatile mood they are in.

In spite of the brave words Damascus uses, the country has very little of its own to contribute to either Arab unity or Israel's defeat. The country is totally dependent on the Soviet Union for military aid. As a consequence there are now about 500 Soviet military technicians in Syria who advise both the units in the field and military headquarters. In addition, hundreds of Syrian military personnel have been, and are still being trained in Russia. The Soviet Union has also furnished in the neighbourhood of $250 million worth of economic and technical assistance over the past dozen years. The projects range from oil storage facilities to a railroad from Homs to Quamishili (and a projected one from Damascus to Homs), a sugar refinery, and a Euphrates River dam which will have cost the Russians $200 million by the time it is finished.

In return for all this assistance Syria has sent students to Communist countries and has received teachers in return. The Moscow line has been adopted in a number of foreign policy areas, such as the recognition of both North Korea and North Vietnam. But relations with Iraq, which the Soviet Union would like to see on friendly footing, have remained very poor. Both Iraq and Syria are run by Ba'ath regimes, but Baghdad has an "orthodox" regime and the two factions are more antagonistic toward one another than many countries which have governments of opposing ideologies. It does not look as if Russian hopes will be fulfilled, and that the two countries will draw closer together.

The economy of Syria is virtually a monopoly of the government. All large industry is nationalized, as are the banks and foreign trade. Extensive land reforms over the past ten years have redistributed about half the total land in the country. Agriculture employs over 60 per cent of the labour force, whereas manufacturing only provides jobs for about 10 per cent. Because of the instability and immaturity of the government no great effort nor a consistent policy has been pursued into developing a socialist economy. Because of the increasing socialization and the consequent increasing discrimination against the entrepreneurial class, there has been a large scale emigration of management and skilled persons over the past few years.

The leaders in Damascus are not helping their own country with their policies; they are frustrating the Arab cause in the Middle East, and are perpetuating the strife and war which is still so much part of that area of the globe.

J. J. Bout.

Let's Play Chess

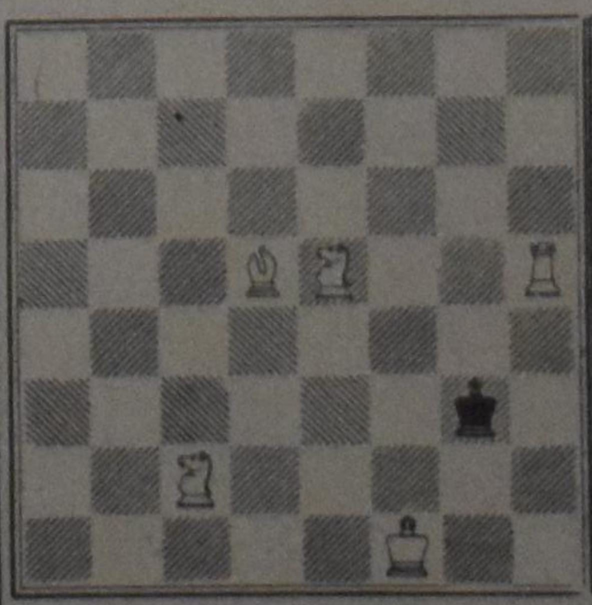
Editor Mr. C. HESS

SECOND SERIES OF PROBLEMS IN FEBRUARY

Nr. 386

Author: S. Loyd, Britain 1889

Black: 1 piece



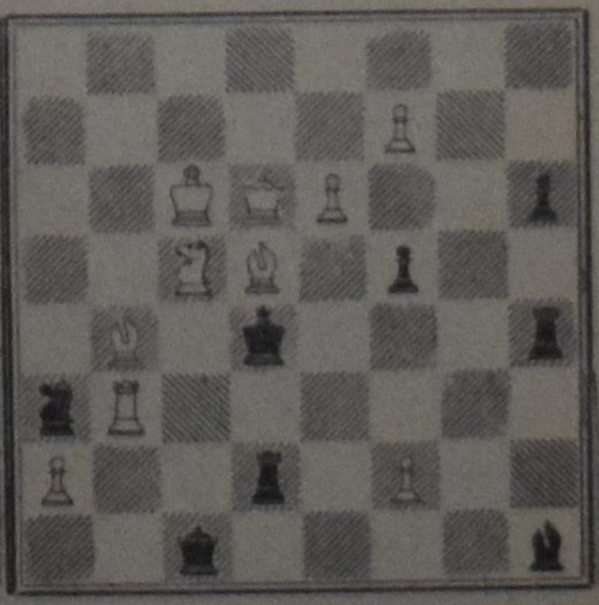
White: 5 pieces

White to play and mate in three moves. 3 points

Nr. 387

Author: Ulbrich Ring, Germany 1961

Black: 8 pieces



White: 10 pieces

White to play and mate in two moves. 2 points

NOTES

1. Rather regularly I present you with Loyd's inexhaustible compositions. In our days we go for the modern authors but we should not forget what was done in the past.
2. Look at this cute miniature in Nr. 386. You would not suppose that the overwhelming majority of white has so much trouble in mating the black King. But you will experience it! If you might succeed in finding it, write the full solution down, please.
3. Nr. 387 is just regular again, but regular does NOT mean easy! However, our men do not suffer shipwreck on 2-movers any longer, do they? Our contestants learn a lot in a couple of years and begin to become a strong team. Key and threat, if any, has also become a clear term.
4. The deadline for the February solutions is the 20th of March (postmarked). People outside of Ontario have 5 days more.

WORLD OF YOUNG WRITERS

essays - short stories - drama - poetry - journalism

Editor: COR W. BARENDRECHT

It is not enough to discern a native gift; it must be enticed out again and again. It needs exercise in an atmosphere of approval.

Hughes Mearns.

EDITORIAL

GRASS

it often surprises me
how
those tender green shoots
of grass
can spread across a whole field
and look like
a handcrafted carpet
from God's living room

Among the pearls of student poetry and writing on display on this page every other week, these lines stand out like a sparkling diamond. They were written by a young girl. Her name is Kathleen Speyers, she's 15 years old and in grade 11. At her young age, she already has been a winner of a literary contest at the high school she attends.

We are happy to present the first work by this young poet on this page. Notice how she brings the details in perspective of the whole picture; in just a few lines catching the essence of the visual experience of one short, passing moment. It's all there, not like a snapshot, but like a work of art in which the vision of the artist has been penned into a word-picture.

Kathleen has had help from her teacher, Mr. Hugh Cook, who noticed her perceptive writing and began to work with her. He gave her encouragement, a steady diet of poetry to read, and talked about her work with her.

"I'm convinced," says Mr. Cook, "that she some day will make it in her own right."

Kathleen Speyer's poetry has merits of its own, it also illustrates what the encouragement of a teacher can bring out in a student with potential talent.

— — —

JULY SNOW

the boy had driven
his roaring lawnmower
right through
a patch
of fluffy white dandelions
and even now
as I walked past
the floating stuff
lighted
on my hair
like a wirlwind of
frenzy white snow.

Kathleen Speyers

— — —

FRIEND

Twenty - seven years old
where the first lines
of laughter
had creased her face
now
shadowed by a hollow hunger.
quiet now.

when once echoes of her laughter
had been caught
in the trees
and thrown back to her proud roses
blooming in her garden

everyday
is lived as a silent curse
each morning
torn by fierce burning
murmuring
feeling that she is so unkind to everyone

—

O God
my heart aches and feels torn
once a blossoming flower . . .
stripped
withering
returning to dust

Kathleen Speyers

— — —

LAST NIGHT

The dew
drifted
like millions of tiny jewels
past the old lantern
and hung
like drops of silver
delicately framing
a wisp - blown
castle of a spider

Kathleen Speyers

Mini-Essays

NEW YEAR THINKING

The New Year is a time for resolutions. Everybody wants to improve during the new year and wants it to turn out better than the year before. For some people it does but for others it doesn't. Sometimes we say, "this year I am not going to be bad," and for a while we try hard but often it doesn't work out as we get further into the year.

Many people say that this year things are going to be different than last year. They say that in the government too, but I don't know if that is the way it is going to be. Many people hope that this year the wars are going to stop. I hope they do, because the way things are going now isn't very good. I don't think the schools or T.V. programs are going to change but likely other things will. I think that with the Lord's help many things will change for the better.

I hope that many things will be changed. I wish that some subjects didn't exist but you can't always have your own way. If we could choose I don't think there would be many courses left.

The New Year is always a pleasant time and it is a good time to start over again.

Bernita Kiers, Grade 8

•

SPIRIT OF OUR TIMES

Nowadays many people are troubled. Especially teenagers are missing something. They are searching, searching for true happiness which they can't seem to get. They will try almost anything. Since they can not find happiness they turn their back on things and people, cursing and saying untrue statements just to irritate the other person. They seek revenge on the world and its mistakes. A teenager looking for happiness watches other people who still seem to have some things to laugh about. He joins in with the crowd, doing and acting the same as they. He does things which he knows the others would have enjoyed doing; getting into some trouble or disturbing some people.

They stand around in crowds, boasting of how much trouble they got into and laughing about it. But are they really happy? Do they really enjoy things like this? No, they only do this to be noticed. Everyone, young and old, wants to be noticed. Crowds like these begin the riots, which soon have more people involved. The new generation is mixed up, not knowing what to do. They do only what they like. As they do this their worries increase because even when they do what they like they aren't happy. They try to get away from their worries. They want to throw them off but can't. They seek for something to release their worries and turn to drugs. Drugs, having an affect upon the victim, wash away worries and troubles until they wear off. Then the teenager has double worries. Often a habit is formed by these drugs.

These people are missing something. It is the true happiness that only belief in God can bring. Knowing what God wants us to do, and doing it makes all the difference in the world. Teenagers seeking for freedom often find they can not speak to their parents about it because their parents don't understand them. They turn to what they call their friends, and do what their companions do. When this happens, the parents and children grow farther and farther apart. Then finally the child loses the sense of belonging in the home and lives mostly with his friends. Most of the riots are caused by teenagers who are lost.

Paula Benjamins, Grade 8

Short Story

MY PET PEEVE

We are quietly eating our supper, when . . .

"Meow, meow, meow!"

Three heads turn toward the outside door and mutter: "Aw, shut up!"

"Meow, meow, meow,
me-o-o-o-o-w!"

Jim jumps up from the table and dashes to the door. He opens it and: . . . zoom! zoom! zoom! three cats rush in: a huge beast, a middle-sized one, and a little scrawny one. They dash towards the kitchen stove and start yelling their heads off.

'Put those things out!" Dad yells.

Three boys jump up from the table, pull the cats at every angle, and proceed to drag them to the door to throw them outside.

It started a couple of years ago when one little grey-and-white kitten was born on our farm. "Isn't she cute," or "Isn't she sweet," were the comments we heard. We brought this sweet, cute kitten into the house, where everyone but the oldest kids cuddled it and hugged it. From then on the little kitten changed into a big ugly mother-cat! The little kids in our family kept bringing it into the house, and . . . the older kids kept bringing it outside. When the cat was brought outside, she started scratching on the window. She was let in again!

As if that wasn't enough, the mother cat had two kittens. They were taken into the house all the time too, because they were so 'cute" and so "sweet." One of these kittens died, but the other one grew into a big tomcat. He now keeps coming in too, or scratches at the door, meowing.

Two tries weren't enough for our family. Last April six, a "batch" of four kittens was born to the mother cat. Three of these were given away or sold. That left the little one at home. He was also a "cute, sweet" kitten, so he was taken into the house too. He meows and scratches worse than the other two, although he is only a little scrawny kitten. Our youngest brother, who became five on the day the cat was born, uses it as a pillow, as a teddy bear, and as a car. This little thing gets pushed around, kicked at, tortured, and used as a toy. And it still wants to come inside!

Karin Roeper, Grade 9

Thumb-nail and other sketches

FIRST SNOW FALL

I like snow because you get to see it only once a year, and it is so bright. It tells you how great God is. You have a lot of fun in the winter. And sometimes it isn't so much fun if you have to push a car if it is stuck or something. But really I think winter is fun. You got to make things in the snow, and go sliding or iceskating or some fun thing like that. The bushes are so white, and the trees look like ballet dancers.

Jerry Hilbrand, Grade 5

☆

When you walk through the woods you don't see green, you see all white. Everything is covered with a blanket of snow. Things have been harvested and you see a lot of bare fields. It's the time for trapping. The rivers and all the lakes are frozen over. People are skating, skiing and ice fishing.

Jim, Grade 5

☆

I like snow because it is so clean and white. It covers the trees and ground. We can have fun by playing in the snow. With snow we can make a lot of things like snowmen, snowforts, and many other fun things. When we play in the snow we can have snowball fights and we can ride on sleds.

Snow makes the whole earth look clean and beautiful again. When it melts off the rooftops it makes icicles which decorate the houses. They are also destructive when they back up under the roof. I love to see the snow come but when spring comes I'm as happy to see it leave.

Glenn Zwart, Grade 5

☆

WHAT IS IT?

Yesterday the grass was green the trees were green. But, now everything is white and fluffy. I wonder what it is. It's spring! No, it could not be spring. Everything is green in spring. I know, it must be summer. Yes, it must be summer. It could not be summer for in summer it is hot. It must be fall! But, it couldn't be fall because in fall leaves come off the trees. It's not fall, it's not spring, it's not summer. It must be winter.

I like winter when everything is so soft and white and fluffy. I like winter to play in the snow. I like winter when everything is so white.

The trees are so white with marshmallows on them. On fenceposts there are hats all white from a clean washing. The houses have blankets to keep them warm. The grass curls up and pulls on it's blanket to sleep till spring. Everything is so beautiful when winter comes.

Kim Klooster, Grade 5

SPRING 70 WRITING CONTEST

High school and college students whose work has already been published in these columns, may enter such work in the S70 Contest by submitting a cover sheet (see 1-22-'70 issue of C.C.) only. They need not rewrite or retype their work.

Journalism

THE OLD HOUSE

One day I was walking down the street with my friend. She said, "Look at that old house. It looks like nobody lives inside."

So we went inside. I opened a door and there was an old rag hanging above me. I pulled it and all of a sudden a pail fell on the top of my head. Ouch, that hurt. Inside the pail I found out there was gukey stuff. Ick, it was all over me. Then I started to feel funny. I felt like I was getting smaller. I waited for a minute. And then I was no bigger than two inches. I found the pocket on my shirt and jumped into it. Then I hopped out and looked for a way to get out of the pail. I saw a hole in the pail and I scrambled out into the open. I started to look around, a second later I was caught in a spider web. I wiggled and strained to get out. I saw the spider coming toward me. I screamed as loud as I could. The spider jumped back for a moment but then just kept on coming. I pounced up and down trying to get loose. Finally the web broke and I scrambled to my feet and ran and jumped in my pocket and fell asleep. The next day I found some stale dried out bread and I ate until I was full. Then I walked around to see what was new. I found an old match box with a rag in it. I made the rag into a pillow and there I slept for quite a few days. One day I was eating my stale bread and I felt funny again. I ran out of the house and I was bigger than a tree. But I thought, "Oh, well, that's better than being small."

Linda Kol, Grade 6

IT CAN BE DONE

S70 Writing Contest Sponsors List

The sponsors of the S70 Writing Contest for High School and College students, and others, thus far are:

Abingdon Press,
201 Eight Avenue South, Nashville, Tennessee;
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1019 Wealthy Street S.E., Grand Rapids, Michigan;
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505 Eighth Avenue, New York, N.Y.;
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Guardian Publishing Company,
89 Gage Avenue South, Hamilton, Ontario;
Kregel Publications,
525 Eastern Avenue S.E., Grand Rapids, Michigan;
Speelman's Bookhouse Ltd.,
10 Golfdown Drive, Rexdale, Ontario;
Zondervan Publishing House,
1415 Lake Drive S.E., Grand Rapids, Michigan.

Since our previous list, *Zondervan Publishing House*, Grand Rapids, Michigan, donated the *Zondervan Pictorial Bible Atlas*, and the *Zondervan Expanded Concordance*, total value $24.90. *Guardian Publishing Company*, Hamilton, Ontario, donated a cash prize of $50.00, and three books.

The *Dutch Immigrant Society*, Grand Rapids, Michigan, donated a cash sum of $200.00 toward prizes.

Speelman's Bookhouse, Ltd., Rexdale, Ontario, donated 5 booktokens of $5.00 each, to be redeemed at the Speelman Book Store, total $25.00.

These gifts bring our book prizes up to 13, for a total cash value of $127.05; and our cash prizes up to a total of $262.00. Thank you to all our sponsors.

Considering the increasing interest from sponsors, we are raising the goal to $400.00 in cash, to allow other interested parties and individuals to also help out. The deadline of the contest is April 1, 1970.

With gifts it is as with people: they want to be where there are more of them. Some young winning writer will appreciate the company of these fine tokens of concern and united cooperation.

Preparing the Manuscript

In preparing the manuscripts for this column, please observe these rules.

1. Type (if possible), or write legibly.
2. Double space (except poetry).
3. Use only one side of the paper.
4. Number the pages.

All entries are to be accompanied by a cover sheet, (not a piece of scratch paper) stating:

a. Full name of the Writer.
b. Indicate if for personal reasons you want only your initials used in print.
c. Address (complete, please)
d. School grade, level, or profession.

Send all works to "World of Young Writers", Calvinist-Contact, P.O. Box 312, Station B, Hamilton 22, Ont., Canada.

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Pay your advertisement when you send it in. See our standard-rates below:

Birth-announcements	$4.00
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For "letters under number" 50¢ extra.

Send your payment together with your ad to:

Calvinist-Contact
Box 312, Station B,
Hamilton, Ont.

We are proud to announce the birth of our son

HAROLD

born January 23, 1970.

A brother for Brenda.

Mike & Johanne Flikkema, nee Menger.

R.R. # 1, Beamsville, Ont.

The SINKGRAVEN family wishes to express their heartfelt thanks for the great concern and fellowship which they experienced at the time of the passing away of their little son and brother Ralph.

R.R. 3, Brampton, Ont.

Christian lady, age 44, would like to

CORRESPOND

with a Christian gentleman. Letters under Nr. 2227, % Calvinist-Contact, P.O. Box 312, Stat. B, Hamilton, Ont.

Dringend gevraagd een

HUISHOUDSTER

van middelbare leeftijd, in een moederloos gezin, met 3 schoolgaande meisjes, leeftijden 12, 8 en 6 jaar. Brieven: A. Frysteen, 720 Boyd Ave., Winnipeg 4, Man. Inlichtingen: Rev. C. Tuininga, 855 Kildonan Drive, Winnipeg 15, Man. Phone 204-339-3293.

Wij hebben bericht ontvangen uit Nederland dat de Here, na een kortstondige ziekte, tot Zich heeft genomen, onze lieve, zorgzame vader en opa

PIETER KOOIMAN,

echtgenoot van A. Heemsbergen, op de leeftijd van 72 jaar.

Psalm 119:2 onberijmd.

Red Deer, Alta., Canada:
J. Kooiman.
A. Kooiman—Zee.
Andijk, Holland:
A. Kooiman.
A. Kooiman—Dijkstra.
P. Kooiman.
N. Kooiman—de Vries.
C. Kooiman.
J. Kooiman—Hovenga.
Red Deer, Alta., Canada:
N. Kwantes—Kooiman.
A. Kwantes.
D. Brouwer—Kooiman.
K. Brouwer.
Andijk, Holland:
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W. Veerbeek.
Rotterdam, Holland:
M. Strijk—Kooiman.
J. A. Strijk.
Delft, Holland:
A. S. Kooiman.
En kinderen.

Andijk, 22 januari 1970.
Kerkepad 32.

De begrafenis heeft plaats gehad op maandag 26 januari te Andijk.

Heden werd onverwacht uit ons midden opgenomen tot haar Heer

Mrs. W. HEEREMA.

Zij zingt nu volmaakt in glorie één van haar geliefde liederen: Ere zij God in de hoge.

De Vrouwenvereniging "Samenbinding".

Thunderbay, Ont.,

26 Januari 1970.

On January 28, 1970, it pleased our Covenant God to take to Him

MARK WILLIAM,

at the age of 4 months.

Harry and Klaaske Vander Kooij.
Anna Marie.
Harry Raymond.

R.R. 1, Kettleby, Ont.

Na een smartelijk lijden heeft de Here tot Zich genomen onze geliefde zuster, behuwdzuster en tante,

TRIJNTJE BOVEN,
geb. VANDERLAAN,

op de leeftijd van 51 jaar.

Fam. J. VanderLaan.

Wallaceburg, Ont.

Het heeft de Here behaagd uit ons midden weg te nemen onze geliefde moeder en grootmoeder

TRIJNTJE W. ZUIDHOF,

in de ouderdom van 78 jaar.

"Ik weet dat mijn Verlosser leeft."

De bedroefde familie:
Lacombe:
Mr. & Mrs. Wm. Zuidhof.
Penhold:
Mr. & Mrs. John Winter.
Taber:
Mr. & Mrs. Peter Zuidhof.
Lacombe:
Mr. & Mrs. Martin Zuidhof.
Red Deer:
Mr. & Mrs. Jack Quartel.
En 24 kleinkinderen.

Red Deer, Alberta,

1 Februari 1970.

On February 2, 1970 our Heavenly Father has taken Home after a serious illness our dearly beloved wife and mother:

THEODORA
VAN MANSUM,
nee VAN DIGGELE,

at the age of 50 years.

A. Harry Van Mansum, Ria, Gerry and Margareth.

Ottawa, Ont.,
1314 Bloomsbury Cresc.

Voor een
FARM of HUIS
in
Hamilton of omgeving
contact

Jack Bylsma

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WHAT TO DO WHEN THE MINISTER CALLS ON YOU

Some ministers never call on members of the congregation. Some lay people are glad of it. Others are delighted to see the minister, or any other visitor at any time. Some want him only right after the cleaning woman leaves, while others are like my friend who said: "I like the minister to call. It shows he's thinking of us. But I never know what I am expected to talk about. Should it be George's job? Danny's marks? My sinus condition? Why I'm not teaching Sunday school? Or should I keep it to a chat about my African violets?"

I consulted friends with long experience both in calling and being called upon. I would like to mention seven rules for each side.

1. Don't apologize for the condition of the house, even if it's the worst shambles in living memory. He will not go down the street and report to anyone.

2. Don't go on and on about your untidy condition: his wife is bound to look a wreck sometimes too. (Anyway he doesn't look so hot when he yanks his collar off.)

3. Don't spend all your time in the kitchen fixing tea. The poor man is probably sloshing about anyway, having made three previous calls. Sit down, relax, and don't keep nervously eyeing the kitchen door.

4. Let him carry the conversational ball. If he asks about the children or your health, you're off and running. Who can resist talking about an operation and Danny's marks? However, if he seems reticent and shy (in which case, keep tucked away in your memory one of his better sermons, mention it, and away you'll go), he's human and likes to talk about himself too. If this fails, well, there's always the violets.

5. If you do have something on your mind that you'd like to share with him but are a little uncertain, forget it. Go ahead and tell him about it. He may not be a trained psychologist, but he is a man of sympathy, integrity and good ideas. He seldom fails to give direction, hope, and a patient, listening ear.

6. When he leaves, remember to thank him. Pastoral visiting is a drain on a busy man's time, but we all, with few exceptions, appreciate and respect it. Not only that, we look forward to it. In return, he would be grateful for a genuine word of thanks.

7. If you do not wish the minister to make an unannounced call, for sensible reasons which are respected by everyone, phone the church office or the clerk and have this request noted. And please don't feel uneasy about this — it saves your temper and the minister's time.

You'll respect each other more for this openness and understanding. "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:14.

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A good sermon should be as exciting as a baseball game.
Andrew Blackwood

THE NATIONAL FILM BOARD OF CANADA

by Vera Fidler.

(Canadian Scene) — The National Film Board, known throughout the world for its award-winning films, was established in 1939 as a supervisory body over Canadian Government motion picture activities. Since then it has grown into a national organization producing and distributing films, filmstrips and still photographs designed to interpret Canada to Canadians and to the rest of the world. Films are produced primarily in English and French and whenever possible, foreign language versions are prepared for showings in other countries.

Films are distributed through the Board's regional offices, film societies and libraries, and there is a growing trend in the use of films by community organizations and other groups, attributable to the broad range of specific topics such as education, health, history, sports, travel, etc. Abroad, because of expanding television facilities in many countries, Board films are seen by audiences which could not otherwise be reached.

In addition to commercial distribution through theatres and television in other countries, films are made available through posts of the Department of External Affairs and Trade and Commerce and through Film Board offices. Hundreds of films are sold abroad each year and in addition, exchange agreements with other lands permit exchange of films between various countries and Canada, aiding in international understanding.

The Board maintains a library in Ottawa of some 300,000 still photographs and 6,000 coloured slides. These may be purchased by individuals, magazines, newspapers and other periodicals wishing to publish information about Canada. This division also sells photo-stories covering Canadian activities to publications here and abroad.

A recent innovation of the Board is a program called "Challenge for Change", designed to help, through film, people who are suffering from the rapid changes in modern society. The first project was on Fogo Island, a small fishing community off the coast of Newfoundland, where fishermen were finding it impossible to compete with the big trawlers and where 60 per cent were on welfare. A film crew went to the island and, after winning the people's confidence, made several short films in which the Islanders themselves appeared to discuss their economic problems, education, social welfare and local government. When the films were shown at a community meeting, the people, seeing each other on the screen, realized they all had the same problems and this sparked so much interest and discussion, they decided to band together and form a boat-building co-operative.

Another project was the training of a group of Indians from across Canada to make films in which they appeared to express their feelings about their changing way of life. The program is also being taken into schools in depressed areas where underprivileged children are taught to make films as a means of learning. Here too, films are used in Adult Education courses to encourage parents to become involved in school and community life. Two films shot in the black community of Halifax and shown to local officials and business leaders have played a major role in alleviating housing and employment discrimination against black people.

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The Calvin Christian School of Victoria, B.C., cordially invites applications from

TEACHERS

for its combined grade one/two to fill the vacancy for 1970-1971. Send your inquiries or applications to the Principal, Mr. H. van Huizen, 2560 Shelbourne Street, Victoria, B.C.

The Laurentian Hills Christian School of Kitchener-Waterloo invites applications for

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following the winter holidays (March 31) Timothy Chr. School in Rexdale, Ont., will need a

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Schools and Covenants

(Continued from page 9)

sets a beautiful little trap here. For in a little while he'll tell them that in spite of all the promises the Lord has kept, every time Israel faced a new danger it promptly forgot the deeds of Jahweh (1:10-33). In addition, you'll notice how Moses gives himself a pat on the back, by telling them that he was always willing to accept their advice; for instance as to who should be a judge, or an elder or scribe, or how they should go about preparing themselves for the coming invasion of Canaan. But it is he, Moses, who has to tell even those leaders what to do in the clutch! (1:29-30). Good old indispensable Moses! He even implies that it was the fault of the people that he, Moses, may not enter the promised land (1:37, 3:26, but compare Numbers 20: 7-12).)

That's first then, Moses telling his audience, the community of God's chosen people, that without Jahweh they are nothing. This theme is repeated time and time again through the whole book.

A job to do

And secondly Moses tells them that they have a job to do: namely to explore and develop the land that Jahweh is about to give them in such a way that surrounding communities of people will exclaim in wonder: "No other people is as wise and prudent as this great nation." (4:6-8).

We must understand what is being said here. God is giving His people the land of Canaan. He has chosen them, when he chose Abraham, for this place. This particular piece of real estate, in the midst of the great nations that would surround it, would not only be strategically the right place from which the Gospel could quickly spread into all directions: Africa, Asia and Europe — for Canaan held these three continents together. More than just that: it would also, or could also become the model community for all nations of the earth. I'll give you the laws, Jahweh says through Moses. The right application of these laws will result in a correct dealing with your fellow members of the community of Israel, and in the correct use of the land and climate resources that I have provided for you. Indeed, Jahweh will reveal Himself through the people of Israel as they go about their business of living together, and as they build cities, raise crops and herds, build temples and deal with the nations around them.

And does all this not remind us of the original cultural mandate to Adam? Again in Deuteronomy Jahweh instructs His people to multiply and to develop the earth — only now, for the moment, it is Canaan only — and to do this multiplying and developing in the ways of the laws that God has created for such activity.

And does Moses hammer away at this point! Time and time again he talks about it, to the community of covenant people arrayed in front of him. 4:1 and the following verses: "And now, Israel, take notice of the laws and the customs that I teach you today, and observe them, that you may have life . . . ."

It is a constant refrain, through all of Deuteronomy. "Pay attention, take notice, this is important, with it you've got life, without it death, Nota Bene, observe, watch out, take care, don't forget."

The crucial verses

In that context we find the crucial verses. "But take care what you do and be on your guard. Do not forget the things your eyes have seen, nor let them slip from your heart all the days of your life; rather, tell them to your children and to your children's children." (4:9) (What? Should our schools be grandparental schools?)

"Call the people round me, that I may let them hear my words, that they may learn to fear me all the days they live on earth, and teach this to their children." (4:10).

And then 6:4-9: "Listen, Israel: Jahweh your God is the one Jahweh. You shall love Jahweh your God with all your heart, with all your soul, with all your strength. Let these words I urge on you today be written on your heart. You shall repeat them to your children and say them over to them whether at rest in your house or walking abroad, at your lying down or at your rising: you shall fasten them on your hand as a sign and on your forehead as a circlet; you shall write them on the doorposts of your house and on your gates."

Again, think about what was happening. Who was addressed? The living covenant community, child-rich families, child-less families and single people, all of them, individually and inseparably bound together in a community. And what was being addressed? Principles and laws of the creation for living and exploring that creation in Canaan.

And so what Moses is saying to the people is this — smart teacher that he was! — I'll give you some helpful hints as to how you can remember these laws. Write them on your forehead, on your hand, on your doorpost, and keep talking about them, **for instance to your children, for if you do that, you are constantly reteaching them to yourself.**

That's the main point. Teach them to your children, for that's a good way to reteach them to yourself. There are other implications of course, for instance, the Words of Jahweh must constantly be re-spoken in order to be Living Words. But we are concerned here with the main thrust of these sayings.

And Moses hammers it home once more in chapter 11:1: "Mark this day, how it was you who received the instruction, not your sons."

Points to watch

I'm not forgetting three important points.

1. Of course the youngsters in Israel would learn about the creation of Jahweh, and His laws, while listening to their parents practising their catechism. Of course! But the point is, that the book of Deuteronomy speaks primarily about what grownups have to learn and remember.

2. Of course the community of God's people would not be exhausted if that particular generation died. God's covenant is "with thee and thy seed after thee", so Moses is speaking to future generations as well. Why else would we have his speeches today in written form? But again, **the covenant is not limited to blood relations,** sons of sons of sons. The covenant is with the individuals and the community at the same time, and it includes the child-rich and the child-less.

3. Of course the laws were not for Israel only, for we today can learn much about the use of recourses, and about our dealings with people from the principles given to Israel here, at that time.

But we must be careful not to read texts, and then simply expand their meaning into what we think are general laws. "Teach them to your children" may not be translated to mean: "You are the ones, and only ones, through which education must be channelled." That is a onesided and therefore dangerous distortion which in our particular case is contradicted by involving the grandparents as well in their relation to grandchildren.

But having arrived at this point it is clear that we must then rethink the place and nature of christian education, including its scope, its purpose, and the function of its participants. We must attempt to make a beginning with this rethinking next time.

Adrian Peetoom.

HATE LITERATURE BILL C3

We received the following communication:

Changes recommended by the parliamentary committee:

1. Punishment by five years imprisonment for the advocacy of genocide.
2. Inciting hatred against any identifiable group, where such incitement is likely to lead to a breach of the peace, punishable by two years imprisonment, and
3. For communicating group hatred through spoken or written words, gestures, signs or other visible representations. This **would** be punishable by two years.

Testimonies as to its potential effect on our free society:

Critics of the bill, including the Canadian Civil Liberties Association, say it could be used to silence individuals and groups rather than to protect them.

Dr. Frank Scott, a scholar on legal and political affairs, claims that the proposed hate literature legislation would interfere with freedom of speech and freedom of the press.

Glen How, a Toronto lawyer, states that the provisions of the bill are so vague they would destroy free speech.

Mr. Diefenbaker has questioned whether the hate literature bill is in conflict with the 1960 Bill of Rights.

Mr. Alan C. MacRobie, Q.C. of Toronto asks the question "Can any Canadian stand idly by, and watch this destructive legislation become law, law which might eventually deprive us of the right of free speech, and help us very materially to lay the foundation of a Canadian police state?

Suggestions to incorporate into letters to Ottawa opposing Bill C3 on "Hate propaganda".

Individual protests written or typed and personally signed should voice alarm:

1. Over the dangerous possibilities of such amendments.
2. The difficulty involved in defining "hate".
3. Urge avoidance of the danger embodied in Bill C3.
4. Caution of the threat constituted by censorship.
5. And insist that freedom of thought, speech, worship, defence, and dissemination of beliefs be continued without embarrassment or threat to any individuals.

The bill is presently in parliament committee and will soon come to the House of Commons for third and final reading, at which time it likely will become law. One can protest this Bill C3 by sending a letter to: Mr. Tolmie, Chairman, Justice Committee or the Honourable John Turner, Minister of Justice.

Copies to: The Right Honourable Pierre Elliot Trudeau, Prime Minister; The Right Honourable Robert Stanfield; The Member of Parliament of your local constituency. (All addresses to Parliament Buildings, Ottawa.)

John Schaafsma

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WM. R. RANG: THE STOWAWAY (for boys); THE GUN, by JOHN VRIESINGA & THE FLASHLIGHT, by JEAN G. FISHER. (These are two booklets for children, but are given together as a premium for ONE subscription.)

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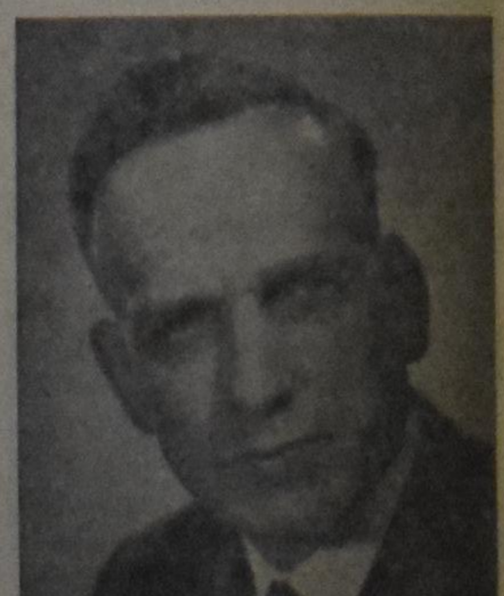
CONFLICT AND HOPE IN SOUTH-AFRICA

by Dr. P. G. Schrotenboer



The author, who is general secretary of the Reformed Ecumenical Synod, has been in South Africa for some time, during which he made a special study of the race problem (apartheid policy). He has both observed life in the South African Republic, and talked extensively to numerous people, both white and black. In this book he does not only give a report on his observation, but he submits an unbiased and unprejudiced evaluation as well. Anyone who wants to orientate himself or who wants to have a clear insight into the South African situation, cannot afford to miss this book.

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